THE

PUBLICATIONS

OF THE

SURTEES SOCIETY.

VOL. CXL.

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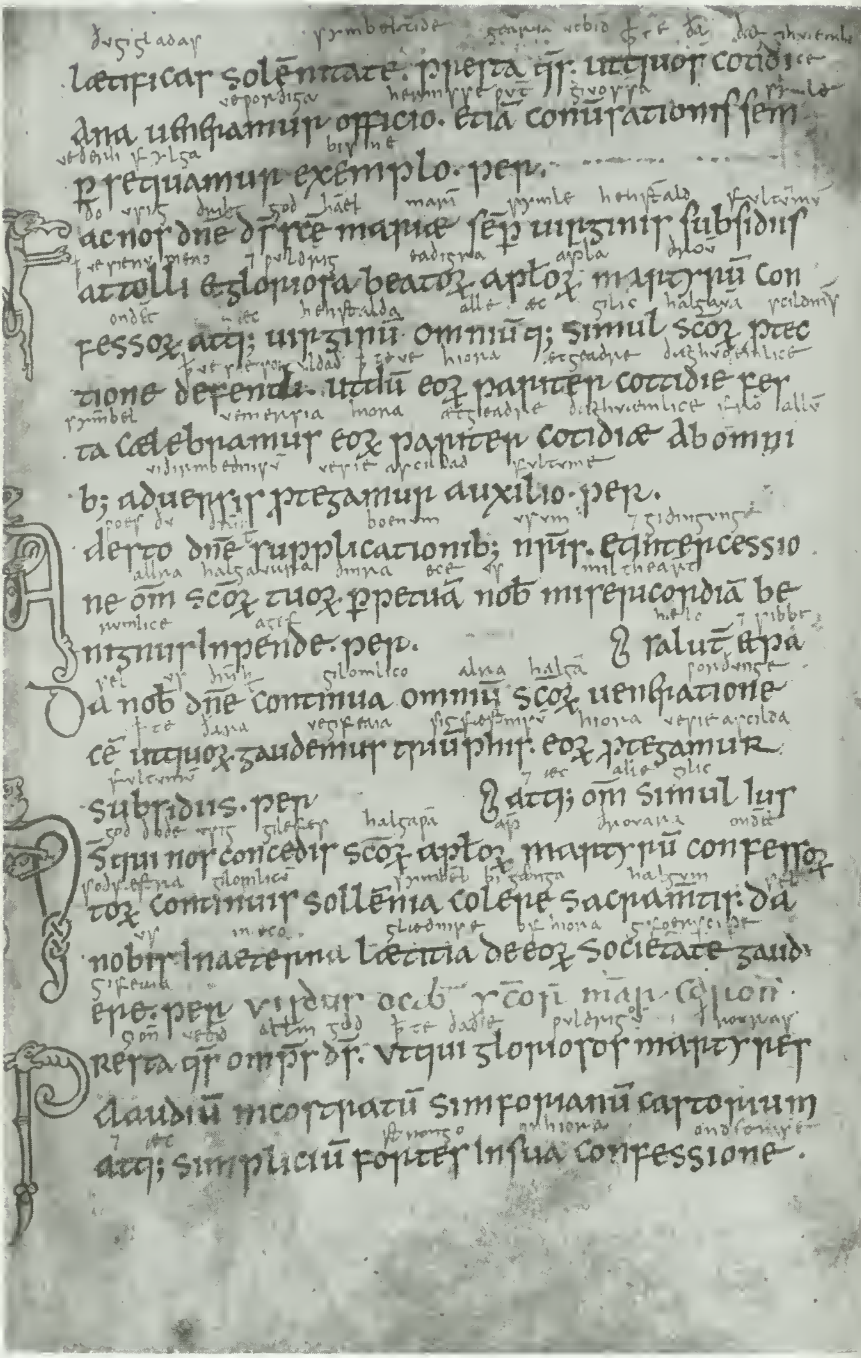
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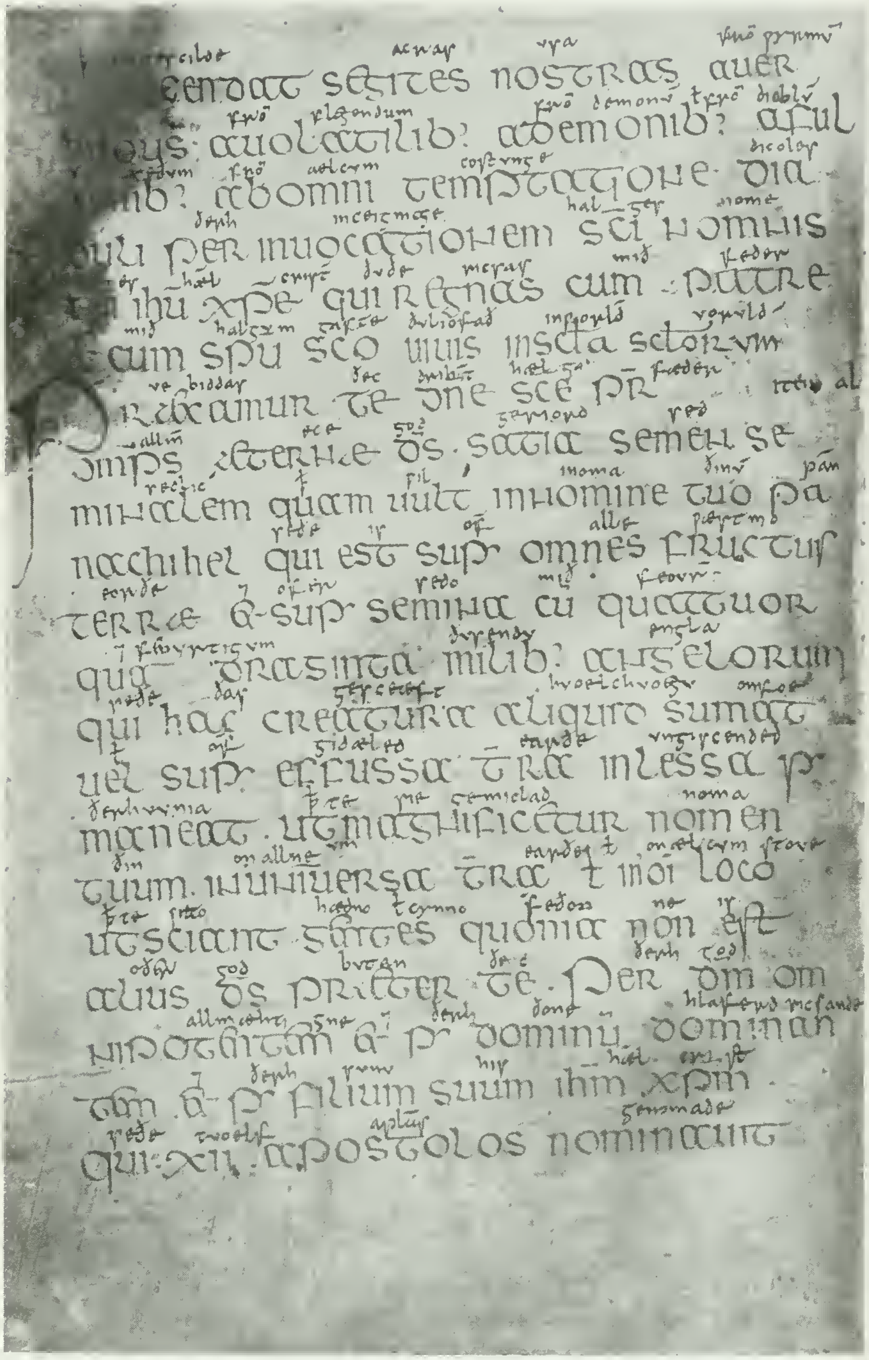
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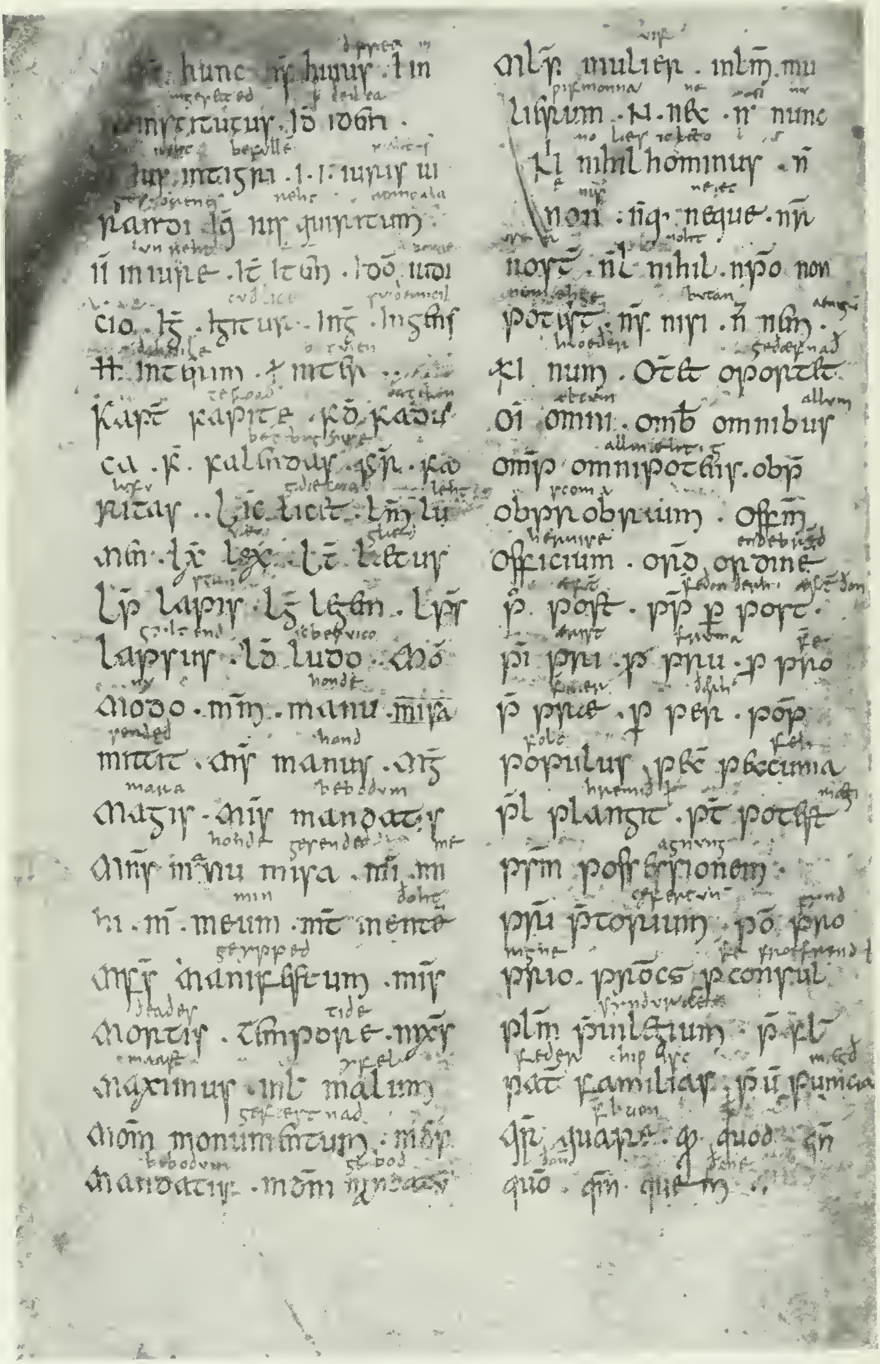
MADE AND PRINTED IN GREAT BRITAIN
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lætificar solemnitate. presta qs. ut quorum cotidi-
ana ueneramur officio. etiam conuersationis sem-
per sequamur exemplo. per.
Ac nos dne ds sce mariae sep uirginis subsidiis
attolli et gloriosa beatorum aptorum martyrum con
fessorum atque uirginum omniumque simul scorum protec
tione defendi. ut dum eorum pariter cotidie fes
ta celebramus eorum pariter cotidie ab omni
bus aduersis protegamur auxilio. per.
Adesto dne supplicationibus nris. et intercessio
ne omnium scorum tuorum perpetuam nobis misericordiam be
nignus impende. per. Salutari tua
Da nobis dne continua omnium scorum ueneratione
cum quorum gaudemus triumphis eorum protegamur
subsidiis. per. atque omnium simul lu(x)
sci qui nos concedis scorum aptorum martyrum confessorum
torum continuis sollemnia colere sacramentis. da
nobis in aeterna laetitia de eorum societate gaudi
ere. per. VI idus nov. scorum mar. coron.
Presta qs omnips ds. ut qui gloriosos martyres
claudium nicostratum simforianum castorium
atque simplicium fortes in sua confessione.

MS. p. 71.


[as]cendat segetes nostras auer-
ruus: a uolatilib; a demonib; a ful-
minib; ab omni temptatione dia-
boli per inuocationem sci nominis
tui ihu xpe qui regnas cum patre
cum spu sco uiuis in secula seclorum
Precamur te dne sce pr ... al
omnips aeterne ds satia semen se-
minalem quam uult in homine tuo pa-
nachihel qui est sup omnes fructus
terrae & sup semina cu quattuor
qua draginta milib; angelorum
qui hanc creaturam aliquid sumat
uel sup effussa tra in lessa p-
maneat. ut magnificetur nomen
tuum in uniuersa tra t in oi loco
ut sciant segetes quoniam non est
alius ds praeter te. Per dm om-
nipotentem & p dominum dominan-
tium & p filium suum ihm xpm
qui xii apostolos nominauit

MS. p. 140.



MS. p. 170.

RITUALE ECCLESIAE DUNELMENSIS.

THE DURHAM COLLECTAR.

A NEW AND REVISED EDITION OF
THE LATIN TEXT WITH THE INTERLINEAR
ANGLO-SAXON VERSION.

Published for the Society by
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NEW BOND STREET, LONDON, W.

1927.

At a Meeting of the Surtees Society, held in Durham Castle, on Tuesday, December 7th, 1926, the Dean of Durham in the chair,

It was resolved,—

"That the new edition of the Rituale Ecclesiae Dunelmensis, under the editorship of Dr. U. Lindelöf, Professor of English Philology in the University of Helsingfors, be the volume for the year 1927."

A. HAMILTON THOMPSON,

Secretary.

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PLATES.

PREFACE.

This new edition of the so-called *Rituale Ecclesiae Dunelmensis* has been edited for the Surtees Society by Dr. U. Lindelöf, Professor of English Philology in the University of Helsingfors, who, at an earlier date, has paid special attention to the philological and linguistic peculiarities of the interlinear English version of the Latin text. For the care and scholarship with which he has thoroughly revised the earlier edition published by the Society and has produced an accurate and trustworthy text, our gratitude is due. While he has avoided all emendations which, however justifiable, would affect the literal fidelity of the text to its original, he has supplied notes upon the errors and doubtful readings of the MS. in an appendix to the volume.

Professor Lindelöf has also written the part of the introduction which deals with certain palaeographic and linguistic features of the book. Although its interest from a liturgical and historical point of view is of less significance, it has been thought advisable, for the sake of completeness, to include a general account of its contents from this standpoint, which, together with an index of the Latin collects and chapters, has been written by the Secretary of the Society, and forms the opening part of the introduction to the present volume.

The thanks of the Society are due to the Dean and Chapter of Durham and to their honorary librarian, Mr. J. Meade Falkner, for giving special facilities for the consultation of the original MS. by the editor. Professor E. V. Gordon, of the University of Leeds, has given valuable assistance, and Dr. Craster and Mr. Gambier-Parry, of the Bodleian Library, have read the proofs of the earlier part of the introduction and furnished helpful suggestions. The plates, illustrating typical pages of the volume, are the work of Mr. Macbeth, whose facsimile of the Durham *Liber Vitae* is already in the hands of members.

INTRODUCTION.

CHAPTER I.

(By A. Hamilton Thompson.)

The MS. A. iv, 19, in the library of the Dean and Chapter of Durham was edited for the Surtees Society in 1840 by Joseph Stevenson under the somewhat misleading title *Rituale Ecclesiae Dunelmensis*. As Lingard observed, in his brief but admirable account of the book, the publication was a disappointment to those who expected to find in it "the order of divine service, and of the administration of the sacraments, according to the form practised in the English church before the Conquest."[1] The fragmentary and miscellaneous character of its contents rendered it an imperfect example of the type of service-book which it represents; and that type is concerned merely with a limited selection of liturgical forms. Stevenson's edition, moreover, did nothing more than reproduce the text with a short and not very enlightening introduction, and without any critical apparatus. The editor was not impeccable, and to the numerous errors of the MS. he added mistakes and misreadings of his own. The unsatisfactory nature of his work has long been recognised by scholars, and the present edition is intended to remedy its defects, and in particular to supply a more trustworthy version of the interlinear translation of some four-fifths of the MS. executed by a Northumbrian scribe in the tenth century.

At the same time, it is possible to underrate Stevenson's method of editing. Dr. W. H. Frere, now Bishop of Truro, in his introduction to the edition of *The Leofric Collectar* published by the Henry Bradshaw Society, has given a summary description of the volume and its contents. With reference to the addenda, which constitute the second and larger half of the book, he says: "the printed edition suffers here more than elsewhere from the scribe's habit of omitting titles, and the editor's unintelligent dependence upon such titles as are given."[2] It is true that

[1] Lingard, *Hist. & Antiquities of the A.-S. Church*, 1845, ii, 359.

[2] *The Leofric Collectar compared with the Collectar of St. Wulfstan, together with kindred documents of Exeter and Worcester*, vol. ii (H.B.S., lvi), p. xx.

Stevenson's neglect to furnish any critical commentary left much to be desired, but this gives no positive ground for depreciating his intelligence. As an editor, he doubtless suffered from that want of minute accuracy in which, in a far from exacting age, he was by no means unique; but his work was a genuine endeavour to reproduce the MS. as he found it. If he inadvertently added to its faults, he at any rate refrained from confounding the text by importing emendations into it. In the present edition the original text has been treated by Professor Lindelöf with a more sedulous accuracy, but its errors have been allowed to stand, and for corrections the reader must look to the notes. It would have been easy to polish the surface of the text with wholesale emendations, but its individuality would thus have been destroyed; and it is no part of the duties of an editor to conceal the deficiencies of a MS. which is unique.

Both Lingard and Dr. Frere have analysed the contents of the book, and Dr. Frere's analysis, though brief, has a special value as the work of one of the most learned liturgical scholars of the present day. The volume has been known so long as the Durham Ritual that, in spite of the obvious drawbacks of the title, it has been considered unadvisable to change it for the purposes of a new edition; while the complex character of its composition, as it has come down to us, prevents the attribution to it of any more comprehensive or satisfactory title. The foundation of the work, however, is a Collectar or compilation of the collects and short chapters used at the day-hours throughout the year, to which a large amount of supplementary matter has been added. It is, in short, a book for use by the officiant at choir services, containing those portions of the service which are proper to him, together with a number of miscellaneous prayers for special occasions, and additions which serve as cues to his part.

Owing to the loss of a number of leaves, the Collectar is incomplete. The whole work actually consists of three separate parts, of the contents of which an account may be given before proceeding to further details.

A. Part I (pp. 1–138) comprises the collects and chapters for the various seasons of the year, with additional matter, arranged as follows: (1) *Temporale* (pp. 1–43); (2) *Sanctorale* (pp. 43–80); (3) *Commune Sanctorum* (pp. 81–94); (4) Benedictions (pp. 95–125); (5) Miscellaneous addenda (pp. 126–138).

(1) The *Temporale* at present begins among the little chapters for the Epiphany, followed by the collects (pp. 1–3), the chapters and collects for the Purification (pp. 3, 4), and the chapters for Ash Wednesday (p. 5). A

return is made at this point to the chapters for Septuagesima (pp. 5, 6) and Sexagesima (p. 6), with the collects from Septuagesima to the beginning of Lent (pp. 6–8), which are succeeded by the collects for Ash Wednesday and the three days following (pp. 8, 9). The group of Lenten chapters (pp. 9–14) and the corresponding group of collects (pp. 14–18) cover the period from the first Sunday to the end of the fourth week in Lent, the chapters and collects for Passiontide (pp. 18–24) being arranged in a series of separate groups. The Eastertide chapters follow (pp. 24–29), with a large group of collects (pp. 29–36), headed by a rubric for Easter Even (p. 29) and embracing the whole of the season. There is an hiatus in this series (p. 32), and, after the opening chapters for the *Litania major* of Rogationtide (p. 36), there is a long gap which brings the order of the seasons to an abrupt end. The MS. is resumed with the conclusion of a collect in a series of *Orationes quotidianae* (pp. 36–39), some of which are missing (p. 38), followed by another general series *pro peccatis* (pp. 39–43).

(2) The *Sanctorale*, beginning with St. Stephen (26 Dec.) and ending with St. Thomas the Apostle (21 Dec.), is almost complete. There are, however, a gap in the August feasts (p. 64), between the rubric of St. Stephen, bishop and martyr (2 Aug.) and the incomplete collects for St. Lawrence (10 Aug.), and another in the September feasts (p. 70), between the collects for the Nativity of the Blessed Virgin (8 Sept.) and the incomplete chapters for Michaelmas (29 Sept.). Special chapters are provided only for the principal feasts, viz. St. Stephen (26 Dec., pp. 43, 44), St. John the Evangelist (27 Dec., pp. 45, 46), the Innocents (28 Dec., pp. 47, 48), the Nativity of St. John Baptist (24 June, p. 55), St. Peter (29 June, pp. 57, 58), St. Paul (30 June, pp. 59, 60), the octaves of St. Peter and St. Paul (6 July, p. 61), the Assumption (15 Aug., p. 65), the Nativity of the Virgin (8 Sept., pp. 68, 69), St. Michael (29 Sept., pp. 70, 71), and St. Andrew (30 Nov., pp. 78, 79). As already noted, the Purification is provided for in the *Temporale*.

(3) The groups of chapters and collects which constitute the *Commune Sanctorum* break off short towards the end of the collects for many martyrs, and conclude with a section of collects *ad crucem salutandam* (pp. 93, 94).

(4) The benedictions, opening with two collects for the blessing of palms on Palm Sunday (p. 95), are of a miscellaneous character, and include a full series of benedictions and collects for the hallowing of virgins (pp. 103–106) and, with the epistle and gospel, for the solemnisation of matrimony (pp. 106–111). The hymn *Auctor salutis unicus* is

inserted on pp. 111–112. The rubrical titles indicate the nature of the various benedictions, but are occasionally omitted. Thus the collect *Omnipotens sempiterne deus* (p. 95) belongs to the series which follows, under various rubrics, on pp. 96, 97, and is repeated on p. 97 under the rubric *Ora*[*tio*] *ad capilaturam.* The collect with a similar beginning on p. 103, following a set of prayers for ordeals by water, is that found in the Gelasian Sacramentary for the reconciliation of penitents in Holy week. The rubric of the prayer and exorcism for ordeal by hot iron (pp. 112, 113) is defective. The English benediction on p. 114 appears to be for common use before any form of ordeal. On p. 123 the first two collects, like the last on p. 122, are for use when holy water is sprinkled in a house. They are followed (pp. 123, 124), without any rubric, by collects for the successive hours of the day from prime to compline, two collects for the protection and intercession of the apostles (p. 124: *Exaudi nos deus* and *Omnipotens sempiterne deus qui nos omnium*), collects of oblation and *pro peccatis* (pp. 124, 125), and the prayer against poison traditionally ascribed to St. John the Evangelist when he drank the poisoned cup at Ephesus (p. 125).[1]

(5) The addenda include a series of benedictions before the lessons for the various seasons (pp. 126–129); benedictions of honey and milk, fruit and bread, and wells (pp. 129–131); two miscellaneous collects (p. 131); the hymn *Auctor salutis* (pp. 131, 132; also on pp. 111, 112); the key-words for the responsories, versicles and antiphons from the apocryphal histories and prophetical lessons (pp. 132–135); and the hymns *Audi benigne*, *Vexilla regis*, and *Ad cenam agni*, for Lent, Passiontide, and Eastertide respectively (pp. 135–138).

B. Part II (pp. 138–162), owing to the mistake in the arrangement of the leaves for binding, begins on p. 145 with a series of benedictions (pp. 145–148). At the foot of p. 148 the paragraph OR' *Uespertine laudis officia* introduces vesper collects, followed by memorials of the Cross (pp. 148, 149), and a second set, followed by memorials of the Cross, St. Michael, the Blessed Virgin, the saints, and the dead (pp. 149–158), the mass of the Holy Trinity (pp. 158, 159), and masses belonging to the *Commune sanctorum.* These stop short on p. 162 at the beginning of the epistle for many martyrs (Hebr. xi, 36); but, on turning back to p. 138, we find this continued without a break, and this series of masses

[1] See Franz, *Kirchlich. Benediktionen im M.a.*, Freiburg i. B. 1909, i, 294 sqq.

proceeds as far as p. 143. On pp. 143–145 collects for the day-hours are added upon a spare leaf in the original.

C. Part III (pp. 162–199) begins with a group of hymns for prime, terce, sext, nones and Sundays (pp. 162–166). After a three-fold general benediction inserted on p. 166 come the little chapters, *confiteor*, etc., for prime (pp. 166–172), the little chapters for terce, sext, and nones (pp. 172, 173), suffrages for the faithful departed and for absent brethren (pp. 173, 174), collects and suffrages for vespers (pp. 174–180), hymn, collect, etc., for compline (pp. 180–182), and the incipits of psalms for prime and other hours (pp. 183, 184). On p. 185 are the four collects of St. Cuthbert with the English memorandum recording the date of their insertion. The incipits of the antiphons, versicles and responsories at matins and lauds for the first three and (in part) the fourth Sundays in Advent (pp. 185–187) are a further insertion. The rest of the matter is miscellaneous and non-liturgical; an alphabetical list of abbreviations and suspensions of Latin words (pp. 187–192), notes on the creation of Adam and the nature of the winds (p. 192), on Roman imperial dignities (pp. 192, 193), on titles of kings (p. 193), on the orders and dignities of the Church (pp. 193, 194), with additional notes on other ecclesiastical titles, etc. (p. 195), the burial-places of the apostles (pp. 195–197), concluding with an alphabet of words composed on the general theme of sin and redemption (pp. 197–199), and a summary of the numbers of the canons of the four Gospels (p. 199).

The chief feature of the Collectar which distinguishes it from later books of the same type is the treatment of the chapters and collects for the seasons as compact blocks, without indication of the special days or hours at which they may be used. Dr. Frere has pointed out that the Durham book thus represents an earlier stage of this type of liturgical compilation than the eleventh-century Leofric Collectar, which was drawn up for the secular church of Exeter, and the Wulfstan Collectar, which came from the monastic church of Worcester. In this respect it corresponds to the arrangement of the *Liber Capitularis* of Stephen of Tongres, which Dr. Frere regards as the common source of the whole group. This work, it is true, is known to us only by description. Its compiler was bishop of Tongres, *i.e.* of the see which was finally settled at Liége, from 902 to 920. About the beginning of the fifteenth century, Radulfus de Rivo, dean of Tongres, quotes an important passage from the preface,

addressed by Stephen to Robert, bishop of Metz, in which the general scheme of the book is given, followed by a summary index of its contents. These consisted of (1) the proper chapters, etc., for the principal feasts from Trinity to St. Andrew's day, including also the Invention of the Cross and all four feasts of the Blessed Virgin; (2) *Commune Sanctorum*; (3) *Temporale*; (4) *Sanctorale*, described generally as *Collectae de omnibus propriis festivitatibus totius anni*. The comments by the dean of Tongres show that, while in his day there was some variation in local usage throughout the Netherlands, Stephen's book was still widely used in the churches of the district.

All the authorities, however, who mention this Liége book imply definitely that, in addition to collects and chapters, it included the versicles and responds appropriate to each chapter. Thus Stephen in his preface says: *per singulos horarum cursus singula capita cum responsoriis vel versibus sive etiam collectis statui.* This general account of the contents is borne out by the allusions made by Folcuin and Sigebert of Gembloux. On the other hand, versicles and responds are entirely omitted from the first and principal part of the Durham book and appear only in the additional sections. This omission does not necessarily exclude it from the group associated with the Liége *Liber Capitularis*, but it is a departure from the plan followed by Stephen and pursued during the following century in the Collectars of Leofric and Wulfstan.

Hitherto we have referred to the MS. as the Durham book. But Durham was merely its eventual home. The book itself was compiled at an earlier date than the settlement of the congregation of St. Cuthbert at Durham towards the close of the tenth century. There can be no doubt that it, or at any rate part of it, was at Chester-le-Street before the migration to Durham: the English memorandum appended to the four St. Cuthbert collects on p. 185, and the interpolated mention of Aldhun, the bishop under whom that migration took place (p. 143), are proof of this. It may fairly be postulated that the book was in existence and was in the North of England during the last twenty or thirty years of the tenth century, if not earlier. It is necessary, however, to say here that the Collectar which forms the foundation and most essential portion of the MS. bears no trace of an origin among the congregation of St. Cuthbert. It was composed elsewhere and at an earlier period, and found its way to Chester-le-Street by some unexplained means.

This part of the introduction is not concerned with the palaeographical evidence by which the date and growth of the MS. may be determined. Liturgically, however, it falls into line with the compilations of which Stephen's book appears to have been the archetype, by the substitution of chapters taken from the prophetical books and epistles for those taken from the historical books of the Old Testament, during the seasons when the lesson at matins was historical. If, therefore, it was not directly influenced from Tongres or Liége, it shows at all events the presence of influences which were affecting the composition of similar books at the beginning of the tenth century. As has been said already, it contains no sign that it was compiled in the North of England, or in England at all. Among the festivals which find a place in it, there is none which is distinctively English. The collects for the feast of St. Cuthbert were inserted among the supplementary matter, in order to supply a defect which would be felt in the chief centre of his cult. On the other hand, it shows no feature which connects it directly with the Low Countries. In this respect, however, important evidence is wanting. Among the gaps in the MS. there is one in the *Sanctorale* for September, after the Nativity of the Blessed Virgin (8 September). The next leaf begins in the middle of one of the chapters for Michaelmas (p. 70). Thus, if there was any commemoration of St. Lambert, the patron saint of Stephen's diocese, whose feast was celebrated on 17 September, it has disappeared.

On the other hand, while the order of feasts in the *Sanctorale* corresponds generally to that of the Sacramentaries originating in Roman use, it is marked by special features which indicate a possibly Gallican source. Lingard remarked that, of the collects in the first part of the book, there are not a dozen which may not be found in the Leonine, Gelasian and Gregorian Sacramentaries. This understates the number of exceptions; but it is at any rate clear that the compiler founded his material upon a composite Sacramentary, in which such sources were mingled. But a special and exceptional prominence is given to St. Martin. His summer and winter feasts are alike commemorated, his Translation on 4 July by a single collect (p. 62), his Nativity on 11 November by the unusual complement of six collects (pp. 76, 77), which certainly would not have been given in a book for use outside a church where he was specially honoured. Moreover, the second of the six collects appears to have been composed for the use of such a church upon an occasion when it was visited by a large number of worshippers, as it makes special

mention of *omnes qui ad eiusdem conuenerunt solemnitatem*, a phrase hardly intended for a church in which he was merely commemorated like any other saint. There is thus some reason for concluding, with Lingard, that the Collectar was a copy of an original compiled for use in the famous church of St. Martin at Tours, to which Lingard noticed that the phrase in the third collect, *per intercessionem eiusdem protectoris nostri*, was peculiarly appropriate.

To say more than this would be to venture too far upon the path of conjecture. The commemoration of St. Denis and his companions on 9 October (p. 72) and of St. Quintin on 31 October (p. 73) may also point to a Gallican origin. It may be noted, however, that, if Tours was the ultimate source from which the Collectar, or some of its special contents, were derived, there is still the possibility that this copy was actually made for the use of some other church dedicated to St. Martin, and, taking into account the influence of the *Liber Capitularis* of Stephen of Tongres upon this class of service-book, that this church may have been the church of St. Martin at Liége.[1] In this case, the further possibility arises that the original from which the collects for 11 November were taken was a Sacramentary embodying collects in use at Tours, and that the Collectar itself was compiled at Liége or in the neighbourhood at the time when such books were coming into fashion in the dioceses of the Low Countries.

The period at which we have certain knowledge that the book had arrived in England, viz. the later part of the tenth century, is the era of ecclesiastical reform under the guidance of Dunstan and Æthelwold, when the efforts of the English reformers were supplemented by encouragement from the churches of the Low Countries and of the Loire region. The Collectar may thus have reached England from either of these districts. It remains to consider the date of the entry by which its presence in this country may be determined.

This is the remarkable note which follows the four collects for the intercession of St. Cuthbert (p. 185). It runs as follows:

> Besuðan wudigan gæte æt áclee on westsæxum on laurentius mæssan daegi . on wodnes dægi ælfsige ðæm biscope in his getélde aldred se profast ðas feower collectæ on fif næht áldne mona ær underne . awrat.

[1] The collegiate church of St. Martin at Liége was founded by Eraclius, bishop of Liége *c.* 960–971 (*Gallia Christ.*, iii, 844). The date seems almost too recent, considering the probable date of the entry on page 185, for a book composed for use in this church to have found its way to England.

The translation may be given thus:

> To the south of Woody Gate at Aclee in Wessex on St. Lawrence's mass-day, on Wednesday, for Ælfsige the bishop in his tent Aldred the provost wrote these four collects, when the moon was five nights old[1] before terce.

The days of the week and month are obviously Wednesday, 10 August, and the fortunate notice of the age of the moon limits it to certain years. The choice of these is further limited by the mention of the bishop. There were three bishops of the name of Ælfsige, viz. Ælfsige, bishop of Winchester 951–959, Ælfsige II, bishop of Winchester *c.* 1012–1032, and Ælfsige, bishop of Chester-le-Street 968–990. The fact that the entry was made in Wessex suggests at first sight a bishop of Winchester rather than Chester-le-Street; but the special honour paid to St. Cuthbert points, on the other hand, to Chester-le-Street rather than Winchester. As a matter of fact, the claims of Winchester can be dismissed. St. Lawrence's day fell on a Wednesday in 953 and 959, and again in 1015, 1020, and 1026, but the age of the moon corresponds with none of these dates. But, while Ælfsige was bishop of Chester-le-Street, St. Lawrence's day occurred three times on a Wednesday, viz. in 970, 981, and 987. The last of these dates may be ruled out, as the moon was then in its second quarter; but in 970 it was new on 6 August, and in 981 on 5 August. Aldred's note at this point becomes somewhat ambiguous. It was written before 9 a.m. on 10 August, and, though in 970 that day was the " fifth night " of the new moon, it should not be forgotten that St. Lawrence's mass-day had its liturgical beginning at vespers the evening before, and that " fif næht áldne mona " may therefore refer to that evening, which would be true of 981. In a note upon the passage,[2] Felix Liebermann argued on behalf of 970, and rejected 981 and 987, " because in those years on 10 August six to eleven days were already passed since the new moon." In 981, however, only five days had passed, and, although the general evidence is in favour of 970, this should not be left out of consideration.

There can be little doubt with regard to the identity of the place where the note was written. In a note to his edition of Asser's *Vita Alfredi*, W. H. Stevenson, commenting upon the traditional identification of Aclea, the site of the battle between Ethelwulf and the Danes in 851, with Ockley in Surrey, referred to the present passage, and suggested

[1] Literally "on a five-night-old moon."

[2] *Herrigs Archiv*, civ, 122.

that Wudiga Gæt is Woodyates, on the road from Salisbury to Blandford and on the confines of Wiltshire and Dorset. He remarked that "close by is a place called Oakley."[1] At Woodyates the modern road follows the line of the Roman road from Old Sarum to Dorchester, and here General Pitt-Rivers identified the site of the intermediate Roman station of Vindogladia. About a mile south of the Woodyates inn, this road passes over Oakley Down, a wide stretch of unenclosed land thickly covered with tumuli, and, near this point, is crossed by another old track leading from Cranborne to Shaftesbury. Whether Oakley Down is the site of the battle of 851 is another question; but the relation of Oakley Down to Woodyates is exactly that which is indicated by Aldred's note.

Liebermann, arguing for the 970 date, said: "It is precisely in this year that we have the single historical document containing the name of Ælfsige, in which, in company with twelve bishops, twelve abbots and others, he witnesses a donation of Eadgar to Ely, and therefore at a Witenagemot. Such a meeting often took place at Ockley in Surrey, where, according to the note in question, the bishop of Durham's tent stood."

The document to which Liebermann refers is printed by Kemble and Birch, and is a grant of land at Stoke-by-Nayland in Suffolk made by Eadgar to the monastery of Ely.[2] It is subscribed by Dunstan and twelve other bishops, of whom the last appears in Birch's text, and apparently in all copies of the charter but that in *Liber Eliensis*, as Ælfrige.[3] The contemporary Ælfric, bishop of Elmham, is generally identified with the "Wuluwric" of this charter; and Searle in his lists of Anglo-Saxon bishops accepts this, while he appears to suspend judgment upon the identity of "Ælfrige" with Ælfsige of Chester-le-Street, in spite of the reading in *Liber Eliensis*.[4] There is, however, no good evidence for such a name as Ælfrige, nor can it be accounted for on etymological grounds; and it may be reasonably assumed that the form is due to a misreading of the *s* in Ælfsige as *r*. The full date of the charter is not given, but it must have been before the death in 970 of one of the signatories, Oswulf, bishop of Ramsbury; but at what period of the year he died we do not know.

[1] Stevenson, *Asser's Life of King Alfred*, 1904, p. 178.

[2] Kemble, *Cod. Dipl.*, No. MCCLXX; Birch, *Cart. Sax.*, No. 1269.

[3] Birch, *op. cit.* (iii, 565).

[4] See Searle, *Anglo-Saxon Bishops*, etc., pp. 48, 49, 188, 189. He does not mention 'Ælfrige,' however, in his general list, *ibid.*, p. 225.

It is perhaps unnecessary to say much of Liebermann's acceptance of the purely haphazard identification of Aclee in Wessex with Ockley in Surrey. This conjecture was endorsed by most writers, until W. H. Stevenson showed that the old forms of the name Ockley laid it open to doubt. But, even if it may be argued that Ockley, close to the junction of Stane Street with another Roman road coming from the north-west, was the site of the battle between the men of Wessex and the Danes, it does not follow that it was the only Aclea. Dr. Plummer's note in *Two Saxon Chronicles Parallel* suggests that Wudiga Gæt is Newdigate, about two miles E.N.E. of Ockley[1]; but this is merely to supply a very questionable identification, as compared with one which is satisfactory in name and site alike.

There is also some looseness in Liebermann's statement that Witenagemots were often held at the spot, assumed to be Ockley, where Ælfsige's tent was pitched. Ecclesiastical synods were held, under the presidency of Archbishop Jaenberht, in 782, 787, 788, and 789, at a place called Aclea (Æcleah, Acleth). In 816 Archbishop Wulfred held a synod *in loco praeclaro æt Æclea.*[2] The meetings in 805 *in celeberrimo loco Hacleah nominato*, and in 824 *in loco celebri ubi dicitur Acleah*, were apparently of a wider character than synodal; but Haddan and Stubbs hesitated to call either a Witenagemot without qualification.[3] Further, they refrained from identifying the place positively, save in one instance, the synod of 787. Then, relying presumably upon a grant made by Offa to Chertsey Abbey, which exists in a form probably forged, they settled upon Ockley, which is in the same county as Chertsey; although at a considerable distance from it.[4] At the dates referred to, however, we can hardly look for the *locus praeclarus æt Acleah* in a spot which was remote both from Canterbury and from the Mercian influence under which most of these synods and meetings were conducted. It is possible that the older antiquaries, who identified it with Oakley, near Gravesend, were not far wrong[5]; and it is also possible that the specific reference of the Durham

[1] *Two Saxon Chronicles*, ii, 78. Stevenson, *ut sup.*, points out that Newdigate (*Niwedan-geate*) could not be confused with a form derived from *Wudiga*.

[2] See Haddan and Stubbs, *Councils*, iii, 439, 462–5.

[3] *Ibid.*, iii, 558–9, 595.

[4] *Ibid.*, iii, 439, 463–4. Reasons are given (*ibid.*, iii, 464) for the conjecture that the *locus qui dicitur Acleth* of 789 may have been the meeting-place of a northern synod at Aycliffe.

[5] See *ibid.*, iii, 559, where it is shown that the probable date of the synod at "Hacleah" in 805 involves the conclusion that the place was within two or three days' journey (at most) from Canterbury.

book to Aclee in Wessex may distinguish Oakley Down from the famous Aclea of the synods.

In 869, however, eighteen years after the battle of Aclea, when the royal house of Wessex had risen to the supreme position in England, a Witenagemot, at which the bishops of Winchester and Sherborne were present, was held under Æthelred of Wessex at Wudiga Gæt. Here we have a much closer point of contact with Aldred's note; and there is good ground for supposing that here, a century before 970, we have a mention of Woodyates. If we are to presume that the Aclea of the synods is the Aclee of the Durham Ritual, and consequently that the *locus praeclarus* was Oakley Down, it is curious that Woodyates, close by, takes its place in 869, without any allusion to Aclea. Further, if Ælfsige's tent was pitched on Oakley Down in 970 or 981, the mention of its geographical relation to Woodyates suggests that on this occasion Woodyates, the site of the meeting of the West Saxon Witan in 869, was the centre of the synod or Witenagemot, whichever it was, for which we can hardly doubt that he was present.

There seems, however, to be no other evidence for such an assembly at this spot in either of the years above mentioned. Nor does the scanty historical information concerning Ælfsige afford help towards the determination of a date. Apart from notices of his accession and death, only one incident of his episcopate is recorded. It is said, in an anonymous tract included in the printed editions of Symeon of Durham, that Eadulf and Oslac, the two earls between whom Northumbria was divided after the fall of the kingdom in 966, were accompanied by Ælfsige when they brought Kenneth, king of Scots, to do homage to Eadgar. "Isti duo comites cum Elfsio, qui apud Sanctum Cuthbertum episcopus fuerat, perduxerunt Kynet regem Scottorum ad regem Eadgarum. Qui, cum illi fecisset hominium, dedit ei rex Eadgarus Lodoneium et multo cum honore remisit ad propria."[1] Neither the date nor the place at which this event occurred is known. Roger of Wendover mentions it in 975, the year of Eadgar's death and of the expulsion of Oslac from his earldom; and in his account Eadulf is the only one of the two earls who is named. This, however, does not preclude an earlier date; but, as Kenneth II did not become king of Scots until 971, the incident can hardly be referred with certainty to 970. It is possible that the protection of Eadgar and the

[1] *Sym. Dun.* (Rolls Ser.), ii, 382; (Surtees Soc.), i, 312. See also the note on p. 90 of the latter edition.

grant of Lothian anticipated and helped to secure Kenneth's claim to the Scottish throne; but this is merely conjecture. In any case, all that can be said is that Ælfsige came into personal communication with Eadgar, probably in Wessex, between 970 and 975, and, if this was in 970, it may have been at Woodyates in August. But this does not prove the date or exclude the possibility that Aldred's note may refer to 981.

As for Aldred himself, we may reasonably assume that he was the acting head, under the bishop, of the community at Chester-le-Street. The title provost was appropriate to the head of an establishment which, so far as we know anything of its constitution, was at this date in the somewhat ambiguous condition, neither regular nor entirely secular, which prevailed in tenth-century minsters untouched by the reforming influence of Dunstan and Æthelwold. Aldred may have accompanied the bishop on his southern journey as chaplain and secretary. There are reasons against what otherwise might have been reasonably supposed, that, during that journey, the Collectar was acquired for the bishop. At any rate, compiled abroad, it contained no provision for the festivals of English saints; and, although the anniversary of St. Cuthbert (20 March) was as yet far off in August—the feast of his Translation (4 September) was not celebrated until a later period, and originated at Durham—Aldred probably wrote down the collects in order that the book might not be without commemoration of the saint to whose service he and his master, and the community to which they belonged, were in private duty bound.

The miscellaneous additions at the end of the volume were drawn from various sources, and were added as casual memoranda which have nothing to do with the rest of the book. Professor Lindelöf has called my attention to a parallel to the curious passage on p. 192, "De octo pondera (*sic*) de quibus factus est Adam," from J. M. Kemble's edition of *The Dialogue of Salomon and Saturnus* (Ælfric Soc., Nos. 8–13, 1845–7, pp. 180, 181). The English translation runs:

> Tell me the substance of which Adam, the first man, was made?
>
> I tell thee, of eight pounds by weight.
>
> Tell me, what are they called?
>
> I tell thee, the first was a pound of earth, of which his flesh was made; the second was a pound of fire, hence his blood came red and hot; the third was a pound of wind, and thence his breathing was given him; the fourth was a pound of the welkin, thence was his unsteadiness of mood given him; the fifth was a pound of grace,

> whence were given him his fat and growth; the sixth was a pound of blossoms, whence were given him the variety of his eyes; the seventh was a pound of dew, whence he got his sweat; the eighth was a pound of salt, and thence were his tears salt.

In his note on this passage Kemble deals with earlier speculations regarding this problem. The exact origin of the remaining passages is not so easy to determine. The second portion of the passage on p. 193, beginning *Apud hebreos* is partially taken from St. Jerome *in Ezechielem*, lib. III (xxiii, 22 *sqq.*).[1] The section *De gradibus æcclessiæ* (p. 193) is founded upon some compilation or notes derived partly from Isidore *De ecclesiasticis officiis*, lib. II, from which a few definitions are borrowed literally.[2] The definition of *exorcista* (p. 194) occurs in Rabanus Maurus *De clericorum institutione*, i, 10[3]; and it is probable either that the writer made these notes from his own reading, or that he used a treatise founded, like those of Isidore and Rabanus, upon the works of the early Fathers. Similarly, the notes upon the burial-places of the apostles come from a source such as was employed by Freculf, bishop of Lisieux, a contemporary of Rabanus, in his *Chronicon II*, ii, 4[4]; Freculf, however, was not the direct source in this case, as a comparison of the two passages clearly shows. I have been unable to find any parallel to the alphabetical passage on pages 196, 197, and am inclined to think that it is an original composition, of which the general theme is sin and redemption. The apparent age of Eve at her creation is that attributed to Adam in *The Dialogue of Salomon and Saturnus*. It might be possible to discover the ultimate origin of all these notes in widely-scattered passages; but it would be impossible to state with certainty whether they are the result of miscellaneous reading, or merely extracts from some encyclopaedic compilation which has now disappeared.

The index of liturgical forms which concludes this part of the introduction is divided into four sections, viz. (A) collects and benedictions; (B) short chapters and gospels; (C) antiphons, versicles, psalms, and other miscellaneous forms; (D) hymns. In each case the forms given are those of the text without emendation. In index (B) prefatory forms in common use, such as *Fratres* and *Haec dicit Dominus*, are omitted.

[1] *Opera*, iv (Migne, P.L. xxv) 219.

[2] See, e.g. Isidore. *De eccl. off.* II, vi (*De chorepiscopis*), x (*De subdiaconis*), ap. Migne, P.L. lxxxiii, 786, 790.

[3] Migne, P.L. cvii, 304.

[4] Migne, P.L. cvi, 1147–50.

The following abbreviations have been employed for the words with which collects most frequently open. *Deus* is represented by *d.*; *Dominus* and *Domine* by *dns* and *dne*; *quaesumus* by *q.*, *omnipotens* by *o.*, *sempiterne* by *s.*, *noster* by *n.*

A. Collects and Benedictions.

B. Short Chapters and Gospels.

C. Antiphons, Versicles, Psalms, etc.

D. Hymns.

CHAPTER II.

(BY U. LINDELÖF.)

I. DESCRIPTION OF THE DURHAM RITUAL MANUSCRIPT.

The Manuscript which contains the collection of offices, etc., commonly known as the Durham Ritual,[1] is preserved in the Library of the Cathedral of Durham, and bears the signature A. iv. 19. The brown leather binding, probably dating from the first half of the nineteenth century, has on the back the title Rituale Dunelmense. A. iv. 19. On the front cover is the inscription Ecclesiæ Dunelm., and the back cover of the volume is adorned with the arms of the see of Durham. The same arms, together with the mark A. iv. 19, are to be seen in the book-plate which is pasted on the inside of the front cover.

The volume, in its present state, numbers eighty-eight leaves of vellum, besides an additional vellum leaf in a transverse position at the end of the book, serving as a kind of fly-leaf or outer cover. There are two paper fly-leaves at the beginning and at the end of the book. The size of the MS. is 9¾ by 6½ inches.[2]

Pagination. The pages of the MS. are numbered, rather indistinctly, with lead-pencil. Also the leaves are numbered in the same way. Both numberings refer to the MS. in its present state, after the loss of numerous leaves in different places, and the transposition of some leaves at an early date by a binder.

There are, however, a few interesting traces of an earlier numbering of leaves. In the upper margin of MS. p. 3, appears, in dark-coloured ink, the number 13, and on MS. p. 5, in the same hand and ink, the number 14. This numbering, which probably dates from the sixteenth century, points to a time when the MS. had not yet lost its original first eleven

[1] Often quoted hereafter in the abbreviated form D.R. References are to pages and lines of the present edition, counting the lines of the Latin text, whether glossed or not. The only exception is in the case of the Rubrics, which are numbered separately; only if a rubric is glossed it is counted in the number of the lines of the page. Where, as is often the case in our Introduction, reference is made to a page of the MS., this is always clearly indicated by the use of the expression "MS. p."

[2] Stevenson, in the preface to his edition, speaks of it as "a small folio, measuring 6½ inches in height by 4½ in breadth," a strange blunder difficult to account for.

leaves. But no further trace of this numbering is to be found in the volume.

Numbering of original quires. In several places in the MS. there are, at the bottom of a left-hand page, *Roman numerals*, no doubt contemporary with the Latin text, indicating the number of the quire ending with that page. Of such numerals are found:

At	the	bottom	of	MS.	p.	18,	the	number	II
,,	,,	,,	,,	,,	,,	34,	,,	,,	III
,,	,,	,,	,,	,,	,,	48,	,,	,,	V
,,	,,	,,	,,	,,	,,	88,	,,	,,	VII
,,	,,	,,	,,	,,	,,	106,	,,	,,	VIII

No trace of a numeral can be discovered at the end of quire IX (MS. p. 130). The last leaves of quire IV and quire VI, as well as the whole of the original quire I, are, as will be seen below, lost. At the bottom of MS. p. 34 (end of quire III) there are, in the hand of the writer of the Latin text, the letters *om*, perhaps the beginning of a catchword; but the first leaf of the following quire being lost, it is not possible to make out the rest of the word or the passage it refers to.

The MS. has been, at some unascertainable date, submitted, with regard to its composition, to a careful examination by an expert,[1] the results of which are annotated on a number of paper slips inserted in the volume. The principal facts of interest are the following:

The volume is composed of *three* separate parts, which must, however, have been together and formed one whole from very early times.

Part I, by far the largest of the three parts, originally consisted of *nine* quires or gatherings, and numbered, when complete, ninety-four leaves. It has, however, suffered considerable mutilations.[2] Quire I

[1] The authorities of the Cathedral Library of Durham have not been able to ascertain by whom this examination was made, but do not think it was done by Stevenson. Skeat gives a short summary of the results of it in his Collation of the Durham Ritual (1879). He refers (p. 55) to Bradshaw in words which may indicate that the examination of the MS. is due to him. But (p. 57) he also speaks of the Dean and Chapter of Durham having granted the use of the MS. to Dr. Murray for a period sufficient for a "full examination of it, especially with a view to ascertain the make-up of the book, and its connexion, if any, with the Durham Gospels, as asserted by Sir F. Madden."

[2] It is not easy to make out when these mutilations took place. If, as seems probable from the character of the numerals, the numbers 13 and 14 mentioned above as appearing on the present MS. pp. 3 and 5, date from the sixteenth century, the beginning of the MS. cannot then have been lost. But

(ten leaves) is entirely lost. Of Quire II (ten leaves) the first leaf is gone. The present beginning of the MS. consequently corresponds to fol. 12 of the original complete volume. This quire comprises our text from the beginning to the end of MS. p. 18 (. . . . . . *querenti illum.*; present edition, p. 20).—Quire III numbered nine leaves (the original third leaf having been cancelled); of these leaves fol. 7 is now lost, leaving a gap of two pages between the present MS. pp. 30 and 31 (see edition, p. 32). The quire ends with MS. p. 34 (. . . . . . *usque in seculum*; edition, p. 36).—Of the original ten leaves of Quire IV the first eight leaves are lost, as is also leaf 10; all that remains of this quire is the original fol. 9, corresponding to the present MS. pp. 35–36 (*nihil patiamur*, etc., edit., p. 36, to . . . . . . *gaudeamus . per dominum*; edit., p. 38). Quire V had originally ten leaves; of these leaves 1–4 are lost, forming together with the lost leaf at the end of the preceding quire a gap of ten pages between the present MS. pp. 36 and 37 (edit., p. 38). Leaves 5–10 are preserved, the last leaf ending with MS. p. 48 (. . . . . . *cuius natalitia*, edit., p. 51).—Quire VI consisted of eleven leaves (one of them, 6*, being an inserted extra leaf). Leaf 6* and the last leaf of the quire are, however, lost, leaving gaps of two pages each between the present MS. pp. 60 and 61 (edit., p. 64) and after MS. p. 66 (edit., p. 70).—Quire VII numbers eleven leaves (10 and one inserted leaf, 4*), all perfect, corresponding to MS. pp. 67–88 (ending . . . . . . *semper com* . . . , edit., p. 93).—Quire VIII had originally eleven leaves (ten and one inserted leaf, 4*). The first two leaves are lost, leaving a gap of four pages between MS. pp. 88 and 89; the remaining nine leaves correspond to MS. pp. 89–106 (ending . . . . . . *unus deus cognomine. Amen.*; edit., p. 112).—Quire IX consists of twelve leaves, all perfect, corresponding to the present MS. pp. 107–130 (ending . . . . . . *in sempiterna secula . amen*; edit., p. 138). Part I of our volume has thus lost 10+1+1+8+1+4+1+1+2=29 of its original ninety-four leaves, consisting in its present imperfect state of sixty-five leaves or one hundred and thirty pages (edit., pp. 1–138).

Part II of the volume comprises one quire of seven leaves (one leaf having been cancelled), and four single leaves. These single leaves, which should follow the quire, have been, at an early date, before Wanley examined the MS., displaced by a binder and placed in front of the quire. The true beginning of Part II is MS. p. 139 (edit., p. 145). The seven

all the mutilations now found in the volume were there when the MS. (c. 1700) was examined by Wanley.

leaves of the quire correspond to MS. pp. 139–152 (edit., p. 162), the text of p. 152 being continued on the present MS. p. 131 (edit., p. 138), and the four displaced leaves corresponding to the present MS. pp. 131–138. This portion of the volume has suffered no loss of leaves.

Part III of the MS. consists of one quire of twelve leaves, all perfect, corresponding to the present MS. pp. 153–176 (edit., pp. 162–199). To the quire has been attached an outside half-leaf in a transverse position (see above). This leaf has no connection with the MS. as such. It is covered with Latin text (Gospel extracts) in a large hand, and with numerous Latin scribblings, in part impossible to decipher. The only scribbling worth noting are the words on the last page: *tres species* . ðrie megwlitas. No other trace of Old English can be found on these two pages.

The vellum used in the MS. varies considerably in thickness and quality. In Part III it is mostly very stout and hard. So are three of the four misplaced single leaves in Part II. In Part I the leaves are, upon the whole, thinner and softer, particularly so in the second quire. The colour of the vellum is partly white, partly yellowish. Some leaves have evidently served as writing material for other purposes before they, after erasure or sponging, were employed for the text of the D.R. Such is e.g. the case with MS. p. 167 (the Aldred entries; edit., p. 185). For MS. p. 138, see Notes at the end of the present edition. An erasure of four lines occurs on MS. p. 42, before the rubric "*Item collecte unde supra*"; an erasure of similar length is found on MS. p. 44 before "*Item collectiones.*" On MS. p. 76 a rubric has been sponged out, and a space corresponding to seven lines has been left blank. Many pages of the MS. are more or less stained. And the upper part of the outer margin of a considerable number, in fact the great majority, of the leaves has suffered sadly from damp and use so as to render the deciphering of many words very hard or even impossible.

The ruling is done on one side of the leaf with a hard point, with double marginal bounding lines. The number of lines to the page varies more or less in all parts of the MS. In Part I, as far as the glossing extends, the average number of lines is 22 to 23. The end of Part I, containing miscellaneous unglossed matter, shows in this respect greater variations. The lists of versicles, etc. on MS. pp. 128–129 are arranged in two or three columns. In Part II the number of lines varies considerably, as is also the case with the size of the handwriting. While

the large writing on MS. pp. 139–142 numbers only 21 lines to the page, pp. 144–149 have no less than 32 lines.—In Part III, the poetical texts on MS. pp. 153–154, written (as are all the versified portions in our MS.) as continuous text, are not arranged in columns, but from MS. p. 155 onward the text is written in two columns. Such arrangement prevails to the end of the MS. (including Aldred's entries on p. 167), with an average number of 23 lines to the page, the only exception being MS. p. 168, which is not written in columns.

Initials. The initials in Parts II and III of the MS. are plain and of no special interest, but in Part I there are numerous initials showing an ornamentation of interlaced knots, representing heads of snakes, birds, or other animals, or grotesque human faces. The more elaborate initials are mostly in the dark ink of the Latin text. Besides, there are a great number of initials in red ink, generally simpler in execution. The proportion of black and red initials varies very much in different portions of the MS. In some places grotesque drawings, rather roughly executed in black ink, and representing human heads or hands, or animals such as dogs, birds, fishes, dragons, etc., are found in the margin, generally at the bottom of the page; so e.g. on pp. 1, 7, 18, 30, 63, 86, 89, 94, 113, 117 and 118 of the MS.

The ink used for the Latin text of the MS. is either black, or more or less turning to brown. Only quite exceptionally red ink has been used; so in the few glossed pages of Part II (MS. pp. 139–142), and in the glossed portions of MS. p. 166, printed in the present edition with capital letters.

The rubrics, numerous throughout the MS., vary considerably in character and in colour. In the glossed portion of Part I the immense majority of the rubrics are in red ink. In the last portions of Part I, and in Part II, there is much variety, some rubrics being in red, others in black or in a metallic grey colour, while many rubrics do not differ at all from the bulk of the Latin text; cf. p. 201 of the present edition. In Part III the rubrics are mostly red, but on some pages they are black; they do not, as a rule, differ in character from the main portion of the Latin text.

The mark xb' (the letters x and a crossed b) is found in the upper margin of MS. p. 22; so also, in very small letters, in the left margin of MS. p. 94 (with a b' written over it); and (reproduced in the present edition) in the upper margin of MS. p. 139, the true beginning of Part II. On the use and meaning of this mark (*Christe benedic*, or *Christus benedictus*) see Max Förster, Die Beowulf-Handschrift (Leipzig 1919), p. 3.

Scribblings. In some places there are found in the margin of our MS. scribblings of letters (a b c d e f, etc.) in the hand of the writer of the Latin, evidently to test pen or ink; so e.g. MS. pp. 98, 101, 137. There are, besides, some other scribblings, of varying date. Of the date of the MS. itself, or not very far from it, are the scribblings magnus dñs (p. 32), ihc xp̃c (p. 135); in nomine dñe (*sic!* p. 150, in red ink); bloetsa drihtin (p. 132). Of a much later date are the initials IM (p. 17) and the name Ricardus (p. 155, late mediæval hand). On the Aldhun entry (MS. p. 136) see below.

The Latin text in Part I of our MS. is, from the beginning up to the middle of MS. p. 121, written by the same hand. There are, no doubt, certain minor variations in different portions of this part of the MS. On some pages the writing appears thinner and sharper, on other pages (notably after MS. p. 100) broader and paler. Yet these inequalities arc such as can be explained by changes of pen or ink, or they may depend on the comparative smoothness or roughness of the surface of the vellum. Moreover, we must not forget thc purely "human element" in a scribe who had to execute a work of considerable length.[1] This handwriting has been, in the text accompanying the two plates from D.R. published by the Palæographical Society, described as using "letters rather rugged, but compact. The characteristics of the tenth century are seen in the growing length of the vertical strokes and in the angularity of certain letters, particularly a, q, and r." For a good specimen of this hand see Plate I (MS. p. 71) in the present edition. Only the unglossed hymn on MS. p. 106 (*Auctor salutis unicus*) is a later addition in a very different hand, written after the page had been erased, the erasure removing the continuation of the last prayer on MS. p. 105, interrupted in the middle of the word *pleni*(*tudo*).

On MS. p. 121 (*Deus meus et . . . . .*) a new hand sets in, and in the remaining portion of Part I there are entries by several hands.—In Part II of the MS. several hands of very different character can be distinguished. Of special interest is the only glossed portion of this part, i.e. MS. pp. 139–142, the true beginning of Part II. The handsome, firm, round hand of these pages (written in red ink, the few corrections of the text being also in red) can be studied in Plate II (MS. p. 140) of our edition.

[1] Cf. the Lindisfarne Gospels, with Introduction by Eric George Millar. London 1923, Introd., p. 12.

The Latin text of Part III of the MS., with the exception of a few passages (the unglossed prayers at the bottom of MS. p. 154, the Aldred entries on p. 167, and the whole p. 168), is written all through, including the rubrics, by the same hand, which the experts of the Palæographical Society identify with the hand of the glossator,[1] characterising it in the following manner: "The handwriting of the glosser is far better and more ornamental than the rest. Although the letters are carefully formed and have, at first sight, the appearance of greater age, they prove on examination to be imitative and not consistent." A specimen of this handwriting is given in our Plate III (p. 170 of the MS.).

Somewhat different views have been held with regard to the a g e of the Latin text, notably the principal and most interesting part of it, i.e. pp. 1–120 of the MS. in its present state. Wanley dated the glossing back to King Alfred's time, the Latin text being then presumably a little older; and his opinion is adopted in the short notice on our MS. found in the Catalogue of the MSS. of the Durham Cathedral Library.[2] Stevenson, in the preface to his edition of the Durham Ritual, holds that the character of the Latin writing "prevents it from claiming a higher antiquity than the commencement of the ninth century." Lingard (in his Note on the D.R. in the second volume of his History of the Anglo-Saxon Church) thinks that "the Collectarium was not written later than the ninth century." Skeat (Collation of the D.R.) holds the view that Part I cannot be earlier than the tenth century. This is also the opinion of Frere (in his introduction to the Leofric Collectar) and, as quoted above, that of the experts of the Palæographical Society who have examined our MS. And, indeed, there do not seem to be any arguments of weight which induce us to assume a higher antiquity than the tenth century for the Latin text of the main portion of our MS.

In any attempt to determine the age and the origin of this portion of the MS. there is one point of great interest which has to be taken into account. The passage written in Old English and having the rubric "halsuncge," on p. 109 of MS. (edit., p. 114), is, as was pointed out already

[1] The identity of the handwriting in this part of the Latin text with that of the glossator was pointed out already by Wanley. In Wanley's opinion the glossator is responsible also for the Latin text of the glossed pages in Part II (our Plate II), a theory which does not seem to have been confirmed by later palæographists, and will necessarily remain very doubtful.

[2] Codicum Manuscriptorum Ecclesiæ Cathedralis Dunelmensis Catalogus Classicus. Descriptus a Thoma Rud. Dunelmiæ 1825.

by Wanley, and as is evident to anyone who examines the MS., in the same handwriting as the Latin text of this portion of D.R. This passage has been printed by Sweet in his Oldest English Texts, p. 175 f., under the title, "Durham Admonition." That the "halsuncge" is written in a southern type of Old English is evident at first sight. It differs from the Anglian dialects, notably from the Northumbrian of the gloss, in the most striking features of phonology and grammar. It is enough to draw attention to the use of the vowel *a* before nasals (naman, gangen, man); to the breaking of an *a* before *l*+consonant (ealle, ealne); to the spelling ciricean; to the preservation of inflectional -n in forms such as naman, hal(i)gan, ciricean, faemnan, gangen; and to the use of the preposition "on" in cases where Anglian no doubt would have used "in." Skeat, and after him Sweet, were inclined to see in this passage a specimen of the Kentish dialect, but it is not easy to find in it any features which are unmistakably Kentish. Nor does the character of the language compel us to date it back to the ninth century, as Sweet thinks probable. There is nothing in it which militates against its being Southern (Saxon) of the (perhaps early) tenth century. This cannot, of course, be adduced as a conclusive proof for the assumption that the writer of the Latin text of MS. pp. 1–120, who is also the writer of the "halsuncge," was himself a Southerner, unless we hold the view that he not only copied the Old English passage, just as he copied the Latin, but actually composed it in his own dialect. But it must be admitted that the appearance of a specimen of good Southern English in our MS. makes it highly probable that this part of the MS. was written in the South of England.[1]

The remaining portion of Part I, and the whole of Part II, are written in several hands, differing more or less in character, and no doubt also in date. It may be noted that on MS. p. 151 (edit., p. 160) a sentence in Old English is rather unexpectedly met with in a purely Latin context. This sentence contains one characteristic Northumbrian form (nioða); and as the Old English words look like an improvisation of the copyist who wrote

[1] On the same page as the "halsuncge," and on the pages immediately following it, are eight r u b r i c s in Old English (printed by Sweet, *loc. cit.*). These rubrics, which are in part faded and not easy to decipher, are somewhat puzzling from the point of view of dialect. Their language cannot be identified with that of the "halsuncge," but shows curious features of a mixed dialect. The first of the rubrics has some distinctly non-Northumbrian characteristics (fęrlice, sprecan), whereas the rubrics on MS. pp. 111–114 have certain features of a decidedly Northumbrian (or at any rate Anglian) character, such as mon, salt, infalleð, scal(l), netena, reda, ungetionu, ðiofum, and the use of the preposition "in."

the Latin text, we may be allowed to infer that at any rate the portion of Part II written by this hand is of Northern English origin.[1]

As has been pointed out above, Wanley, as well as the experts of the Palæographical Society, identify the Latin handwriting of most of Part III of the MS. with the hand of the glossator. If this identification be accepted, it may be of importance in determining the probable age of this part of the MS., throwing at the same time some light on the composition of the volume as a whole.

The Northumbrian character of the D.R. gloss has never been doubted. The gloss is generally in red ink throughout the MS. Only where a gloss is added to a Latin text written in red, does the glossator use black ink, i.e. in the glossed portion of Part II (MS. pp. 139–142), and in the gloss to five rubrics on MS. p. 166 (edit., pp. 183–184). Skeat (Collation, p. 57) is inclined to see in the black glosses[2] another hand than the one that wrote the red gloss. Wanley, on the other hand, is convinced of the uniformity of the glossing throughout the volume, and such is evidently also the view held by the experts of the Palæographical Society. The difference between this part of the gloss and the main portion of it does not, indeed, strike one as being greater than the small inequalities that can be found within the extensive red gloss itself. The letters are formed in the same way; thus there are, although the proportion varies much in different pages, examples of the open (*u*-shaped) letter *a* in every part of the MS. by the side of the common type of the letter. One point in the spelling of the gloss may, however, deserve notice. Whereas in the glossed portion of Part I there are hardly 10 instances of the form *ge-* by the side of c. 1750 instances of the prefix *gi-*, the black gloss of MS. pp. 139–142 has about seven times as many cases of *ge-* as of *gi-*. That, however, no great importance can be attached to this divergence in spelling becomes evident if we examine the corresponding conditions in the gloss of Part III. Here the MS. pp. 153–159 have almost exclusively the form *gi-*, but from p. 160 onward the glossator gives a marked preference to the spelling *ge-*, which in MS. pp. 160–176 appears in no less than four-fifths of all the instances of this common prefix. And yet there can be no question of a change of hand in all this part of the gloss.

[1] The hand that wrote the Old English sentence is certainly responsible for the Latin text from the Missa de Trinitate (MS. p. 149) to the true end of Part II.

[2] At any rate those on MS. pp. 139–142, for he is not sure of the identity of the black writing on these pages and on p. 166.

The personality of the glossator of the Durham Ritual is, and will no doubt always remain, unknown. That Aldred the Provost, whose entry on MS. p. 167 will be discussed below, could be the writer of the gloss, is a supposition that cannot be seriously maintained after comparing his handwriting with the very different hand of the glossator. More deserving of consideration is the theory that our glossator was the same Aldred who glossed the Lindisfarne Gospels, a theory which has had the support of authorities such as Wanley (who saw in Aldred a contemporary of King Alfred) and Sir Frederic Madden (see the quotation in E. G. Millar's footnote to p. 5 of his introduction to the work on the Lindisfarne Gospels). Yet even this theory must be abandoned, as a closer examination and comparison of the two texts by palæographical experts has made evident.[1] No doubt the resemblance is great, just as the dialectal character of the two glosses is closely akin. But there are certain divergences in the writing of some letters. One instance may be mentioned. Throughout the gloss of the D.R. the letter " ð " is written with a separate stroke crossing the shaft. In the Lindisfarne gloss this is the common type in the earlier part of the MS., but soon another type becomes common, where the whole letter is produced with one stroke without raising the pen, and this type is used in Aldred's colophon. And, leaving aside peculiarities of handwriting, there are a sufficient number of minor divergences in spelling, in the use of abbreviations, and in the grammar and the vocabulary of the two glosses of Northern Northumbria to render it highly improbable that they could be the work of the same man. It is not without interest to compare the only glossed Latin passage common to the two texts, the extract from the Gospel of St. Matthew, 22, 2–14, found on pp. 107–108 of our edition of D.R. A very considerable number of Latin words are found to be differently glossed; the most important being the following: *nuptiae,* D.R. gimvngo, Li. færmo or brydlopa; *servos,* D.R. esnas, Li. ðegnas; *prandium,* D.R. giriord, Li. symbel ł swoese; *contumelia(s),* D.R. sceomo, Li. fræceðo; *affectos,* D.R. gifrēmedo, Li. geyfled ł getéled; *perdidit,* D.R. gispilde, Li. fordyde ł losade; *homicidas,* D.R. monslago, Li. morðorslago; *discumbentium,* D.R. lingendra, Li. sittendra ł restendra; *non vestitum,* D.R. vngigearvad, Li. unweded ł unscirped; *vestem nuptialem,* D.R. giwoedo gimvngelic, Li. wede brydes ł brydreaf; *ministris,* D.R. embihtvm', Li. ðegnum.

[1] See Skeat, Collation, p. 55, and footnote giving the opinions of Sir James Murray and Sir E. Maunde Thompson; and the description, often quoted above, in the Publications of the Palæographical Society.

The gloss of the D.R. is generally held to date from the close of the tenth century.[1] But the expression "close of the century" should perhaps not be interpreted too strictly. In any case there is little doubt that the glossing falls within the second half of the tenth century.

Uncertain as is the exact date of the gloss, there is one passage in our MS. in which the writer has been careful to give his readers minute information as to the time of writing. We refer to the well-known entry by Aldred the Provost (MS. p. 167, edit. p. 185), which seems to have been written on the 10th of August, 970.[2] This entry has given rise to much speculation. Skeat, *loc. cit.*, p. 54, makes the conjecture that Aelfsige, the bishop whom Aldred accompanied to Wessex, may "have acquired this Wessex (or Kentish) Service-book on this very occasion; and that Aldred, by way of neatly commemorating the circumstance, wrote out four prayers with special reference to St. Cuthbert." Yet Aldred's entry is written on a page of Part III of the MS., which, according to Skeat (p. 55) is probably of Northern origin, and can hardly have been acquired in the South of England. If the writer of the Latin text of Part III is really our glossator (see above), its Northumbrian origin is, of course, certain. It seems just as probable that Aldred had in his tent during his visit to Wessex the whole of the composite MS. of the D.R. In no case can Aldred's entry have been made on a detached leaf, later inserted in the MS., as the examination of the volume shows that Part III consists of one quire of 12 leaves. But supposing the volume was complete in 970, including the Latin text written by the glossator, an interesting question arises. Was the volume, on its visit to the South of England, already glossed, or was the glossing made later, after the return of the MS. to Northumbria? This question cannot, of course, be answered with the information at our disposal. The glossator, who was evidently a skilled scribe, may have written the Latin text of Part III at an earlier date and been employed in glossing the volume at a later period. But there is also the other possibility that the whole of his task, the writing of the Latin as well as the glossing, may have been accomplished before the summer 970. Whether the glossator worked out his gloss independently, or had some earlier work to rely on, is a question impossible to decide. If such a work ever existed, there is no trace left of its existence. The

[1] Skeat, *loc. cit.*, p. 55, where, in a footnote, the information is given that Murray and E. M. Thompson think that the D.R. gloss is "somewhat earlier" than the gloss of the Lindisfarne Gospels.

[2] Or possibly 981; cf. Chapter I of this Introduction.

gloss may have been written at Chester-le-Street, before the episcopal see was transferred to Durham.

A somewhat later entry is probably the one referring to Aldhun, on MS. p. 136 (edit., p. 143).[1] As Aldhun is here named "antistes," i.e. bishop, the entry cannot have been written earlier than the year 990. The MS. was then either at Chester-le-Street or at Durham, to which place the see was transferred in 995, and it seems to have remained ever since in the possession of the Cathedral of Durham.

II. NOTE ON CERTAIN PECULIARITIES IN THE SPELLING OF THE LATIN TEXT IN THE DURHAM RITUAL.

The orthography of the Latin text of the Durham Ritual offers certain points of interest. In his paper on Irish-Latin influence in Cynewulfian Texts (Eng. Stud. 40, p. 1 ff.), Professor Carleton F. Brown draws attention to the spelling *assia* in D.R., p. 196, 4 (in Part III of the MS.), contrasting it with the spelling *asia* 44, 1 (in Part I). The spelling *assia,* he says, suggests the influence of Irish orthography in Part III of the MS. of D.R., other instances of such influence being e.g. *effesso* 196, 4; *channaneus* 197, 1; *æcclessiæ* 193, 19, in which last word not only the *ss,* but also the initial *æ* reminds of Irish-Latin influence. He refers to Zeuss (-Ebel), Grammatica celtica, Praefatio p. 16, where certain orthographical characteristics of Irish-Latin MSS. are summarised.

An examination of the Latin text of D.R. makes it evident that the principal peculiarities of spelling pointed out by Zeuss are met with in our MS. The chief points of interest will be illustrated in the following by a sufficient number of characteristic examples.

1. Confusion of *s* and *ss.* Instances of such confusion are very frequent. We find in our MS., e.g.:

(a) *ss* for *s* : *septuagessima* 6, Rubr. 2; *quadragessima* 9, Rubr.; *euassimus* 33, 18; *quessumus* 57, 1. 160, 27; *issaac* 130, 3; *issac* 155, 21; *ussum* 130, 24; *effussa* 146, 11; *refussus* 163, 17; *inlessa* 146, 11; *inlessos* 172, 2. 179, 15; *admissimus* 149, 10; *quessiui* 176, 11; *pressit* (=*præsit*) 193, 8; *cessares* 193, 13; *effesso* 196, 4; *assia* 196, 4. The spelling *eclessia* (*æclessia,* etc.) is met with 129, 15. 142, 22. 153, 8. 193, 19.

[1] Cf. on this entry Lingard, Vol. II, p. 364, where it is pointed out that the words *salvet, honoret, amet* are borrowed from Alcuin's dedication of his treatise on the Trinity to the Emperor Charlemagne.

(b) *s* for *ss* : *percusoque* 58, 4; *confesio* 91, 7; *misam* 105, Rubr.; *remisionis* (*-onem*) 135, 17. 157, 7; *remisæ* 183, 2; *asistitur* 152, 6; *abysos* 181, 15.

2. Other cases of confusion of double and single consonants:

(a) double for single consonant: *occuli* (*-orum, -is*) 4, 4. 88, 10. 115, 13; *peccunia* 190, 3; *effesso* 196, 4; *calligas* 58, 6; *contullit* 54, 9; *immittemur* (=*imitemur*) 62, 12; *commam* 96, 2; *assummere* 101, 7; *summentes* 160, 26; *ammator* 104, 16; *channaneus* 197, 1; *sarra* 109, 19. 111, 6; *turribulum* 70, 15; *arrescunt* 125, 18; *tyrrannum* 138, 7.

(b) single for double consonant: *ocultum* (*-orum*) 41, 12. 114, 3; *ocurere* 106, 5; *pecauimus* 135, 18; *pecata* (*-orum, -is*) 149, 5. 10. 153, 3. 154, 13. 157, 8; *efectum* 68, 2; *sufragia* 156, 9; *iminentibus* 53, 2; *sumus* (*-i*, =*summus*) 34, 21. 105, 19; *cumunem* 131, 1; *comemoratione* 154, 12; *cumanibus* (=*cum manibus*) 20, 12; *apellatur* 43, 19; *suplices* 122, 9; *supliciter* 150, 1. 153, 7; *suplicantium* 160, 13; *suplicationibus* 154, 17. 155, 7. 156, 11. 157, 8; *curamus* 27, 14; *teris* (=*terris*) 126, 18; *surexisti* 138, 14; *resurexionem* 130, 9; *mite* (*-ere*) 65, 9. 148, 6. In the word *ecclesia* spellings with single *c*, and, about twice as often, with *cc*, occur throughout the MS.

3. Confusion of *b* and *p*, *d* and *t* : *optinere* 4, 19. 14, 5. 82, 7; *pleps* 59, 17. 70, 4. 79, 14; *puplicam* 191, 12; *obtimum* 28, 4; *obtatam* 110, 6; *babtistæ* (*-ismum*) 152, 11. 198, 3.—*inquid* 106, 15.

4. *h* is missing, or superfluously added: *ortamur* (*-amenta*) 11, 12. 56, 2; *ostem* 105, 8; *orror* 162, 19.—*adhulescentulos* 111, 5; *habundantia* 105, 6. 124, 18; *habundans* 130, 19; *husui* 117, 7; *habiit, -iens* 142, 6. 143, 7. 10; *hostiam* (for *ostium*) 174, 8. 179, 5. 182, 8; *hostiarius* 193, 20; *nihilhominus* 190, 2.

5. Some further curiosities in the spelling of consonants are: *aferte* (=*averte*) 42, 17; *fafum* (=*favum*) 130, 9; *sicientem* 1, 12; *benefitio* 117, 3; *defentio* 87, 18. 105, 5; *aspertione* 122, 2.

6. There are also several irregularities in the spelling of some vowels. Rather frequent is the confusion of *ae*, *æ*, *ę* and *e*. Leaving aside the prefix *præ-*, *pre-* (mostly abbreviated), *quæsumus-quesumus* (also in the great majority of cases abbreviated)[1]; *cælum* (*celum*), *æternus* (*eternus*), *sæculum* (*seculum*), *ædificare* (*edificare*), and the very common use of *-e* for the ending *-æ*, the following characteristic instances may be noted:

[1] The spelling with *e* prevailing where these words are written in full, the abbreviated forms have in our edition been expanded to *pre-*, *quesumus*.

fæcit, 40, 15; *aedaces* 64, 7; *cotidiæ* 74, 9. 75, 4; *lænitas* (*laen-*) 78, 17. 105, 1. 111, 13; *cælebramus* 75, 4; *æffectum* 105, 15; *aefficiaris* 113, 23; *auxiliætur*[1] 128, 9; *sociætate* 158, 7; *ræplet* 169, 18; *æpiscopo* 176, 1; *equalem* 21, 10; *euum* 112, 15; *cessares* 193, 13. The spelling *æc(c)lesia* (or *aec-*, rarely *ęc-*) appears c. 20 times, the great majority of the instances occurring in Part I of the MS. Note also *æcclæsiam* 59, 9 and *aeclęsia* 18, 11. The spelling *mærtyr* (*męrtyr*) for *martyr* occurs c. 10 times[2] in the MS. (cf. Irish *mairtir*, Welsh *merthyr*).—Note finally the following curiosities with regard to vowels: *gaudiat* 8, 6; *muneantur* 88, 1; *sterelitas* 118, 1. 120, 14; *meredianos* 129, 23; *dulcidine* (*-em*) 129, 26. 130, 9; *ylimento* (=*elemento*) 121, 14; *diabulum* 112, 4; *cumunem* 131, 1; *commoniter* 155, Rubr. 4; *agusti* 187, 12. A peculiar spelling is *uolunneratus* (=*vulneratus*) 136, 13.

Spellings of the type described by Zeuss are, as appears from the preceding examination, by no means rare in the D.R. They are not confined to one part of the MS., but distributed over the three portions of which it is composed.

III. SOME REMARKS ON THE GENERAL CHARACTER OF THE GLOSSING IN THE DURHAM RITUAL.

The glossator of the Durham Ritual was not a very skilled Latinist. As will be pointed out below in our remarks on the vocabulary, many Latin words have been misunderstood or inadequately rendered in the gloss. The glossator, moreover, had many a hard struggle with the grammatical forms and constructions of his Latin text, which, it must be admitted, contains a great number of intricate and difficult passages. It is no more than natural that the glossator was at a loss when the Latin text itself is corrupt; and the list of corrupt passages is a formidable one, as can be seen in the Notes at the end of the present edition. But even where the Latin text is faultless, the gloss abounds in careless renderings and mistakes of a grammatical character, some of them easy to explain from the nature of the Latin construction, others simply the result of ignorance or carelessness on the part of the glossator.

As a detailed discussion of this aspect of the glossator's work would demand much more space than can reasonably be devoted to it, only the

[1] So also *mundæmur* 16, 4; *commendæt* 63, 1; *gloriæmur* 71, 17.

[2] Principally in Part II; see e.g. 128, 18. 140, 21. 24 (and rubric). 141, 23. 142, 2 (and rubric 1). 154, 15. 162, 4.

general features of his method of glossing will be pointed out and illustrated with some characteristic quotations.

The state of nominal and pronominal inflection in the documents of late Old Northumbrian, especially of the Northern variety, makes it, in numerous instances, very difficult, or even impossible, to fix the case, number, or gender, which the glossator has intended to express. Some very striking examples are offered by the forms of the possessive user. The glossator seems to have had a marked predilection for the form vserne; see e.g. *pater noster*, fæder vserne 172, 9. 175, 5. 180, 15; *deus noster*, god vserne 37, 17. 45, 18. 84, 19; *saluator noster*, hælend vserne 33, 5; *ad deum nostrum*, to gode vserne 10, 18; etc. Other instances of careless or curious forms of possessive pronouns are e.g. *memoria mea* (nom. sing.), gimynd mino 3, 17; *famulos tuos*, ðegnas ðinv̄ 33, 12; *deum tuum*, gode ðinne 55, 20; *ad tua beneficia*, to ðinra velfremnisso 83, 12; etc. A misreading of *quorum* as *tuorum* is probable in the gloss ðinra 84, 2. In some cases the Latin genitive of the personal pronoun has been rendered as if it were a possessive; so e.g. *tui*, ðines 19, 5. 20, 21. In the glossing *non estis uestri*, naro gie iveres 107, 3, the Latin form has been translated as if a genit. sing.; cf. also *flores mei*, blostmo mines 3, 11. The Latin *suorum*, *suarum*, referring to a singular noun, is sometimes carelessly glossed with a plural: hiora 9, 19. 32, 8. 64, 6.—A few more examples will serve to illustrate the glossator's difficulty in finding a grammatically correct gloss to Latin pronominal forms. In some cases Latin *nos* is hesitatingly rendered with double glosses, e.g. vs' ł ve 4, 19. Latin *ipse* is glossed "he" 90, 3. 170, 16, although referring to the second person (*ipse adiuua, respice*). The glossator is often at a loss how to render the Latin relative pronoun. So e.g. *qui* referring to a second person singular (correctly ðv ðe 2, 2, etc.) is glossed ða ðe ł ðv ðe 43, 6; ða ðe 50, 16. 101, 16. Nom. plur. *qui* is glossed se ðe—ða ðe 25, 18. 19; acc. plur. neutr. *quę*, ðio ł ða ðe 8, 19; etc. See also the glossing of *gustantesquę* (the *quę* no doubt was puzzling) with birgende ða ðe 99, 5.

The gender of nouns in D.R. is very uncertain. It is hardly necessary to enter into details, yet a few striking examples may be quoted. Such are e.g. *populum tuum* ...... *securum*, folc ðin ...... sorgleasne 40, 8; *uitam sempiternam* ...... *presentem*, lif ece ...... ondveardne 48, 15. Sometimes the glossator shows his hesitation by using double glosses, e.g. *hereditati tuæ*, erfevardnisse ðinv̄ ł ðinræ 173, 11.

In some cases the gender of the Latin adjective may have been mechanically rendered, as e.g. *hanc domum,* ðas hvs 123, 1. Curious are some instances where the noun is a common feminine proper name; e.g. *beate agnetis martyris tuæ cuius,* eadges agnes ðrovres ðines ðaere 50, 10; etc.

Very often there is more or less confusion in the rendering of c a s e forms of the Latin text. A Latin ablat. sing. seems translated as a nom. sing., e.g. *imple mundum gloria tua,* fyll middangeard wvldor ðin 2, 15. Conversely, a nom. sing. is glossed as if an ablat. sing., e.g. *sola misericordia,* anv̄ miltheartnise 125, 1. But frequently it is not easy to find any reason for the impossible form used in the gloss; see e.g. *in tenebras exteriores,* in ðiostrvm ða vtmesto 101, 9; *in omne opus bonum,* in ælcv̄ woerc god 13, 9; *dominum nostrum iesum christum filium tuum,* driht' vserne hælend criste bearne ðinv̄ 179, 20; etc. Sometimes an uninflected O.E. word ("crude form," or omitted curl ?) glosses very characteristic Latin case forms, e.g. *delictorum,* synn 18, 5; *futurorum bonorum,* towardra god 21, 3.

The greatest difficulties, however, are experienced by the glossator in rendering Latin v e r b a l f o r m s and c o n s t r u c t i o n s. Taking into account the rich accidence of the Latin verb, the abundant use of participial constructions, etc., even a better Latinist and grammarian than our glossator would have found it a hard task adequately to render the Latin text in an interlinear version, slavishly following the order of words of the original. The Latin d e p o n e n t v e r b s are glossed with the greatest inconsistency. By the side of *passi sunt,* giðrovadon 86, 10, we have *passus est,* giðrowad is 26, 2. So also *orietur,* briseð 5, 12; *oriatur,* sie arisen 2, 19; *confitebitur,* giondetað 85, 6; *fateatur,* giondeted bið 48, 8. See further the glossings of *dignari* 38, 14. 101, 1; *laetari* 67, 6. 72, 6; *gloriari* 79, 15. 82, 10; *uenerari* 4, 10. 124, 17; etc. Latin p a s s i v e forms are often correctly rendered, but sometimes they seem to offer the glossator insoluble problems; cf. *placaris,* gicvoemes ł gicvoemed bist 8, 17; *adsistitur,* gistondes 71, 7, and many more instances.

The Latin i n f i n i t i v e constructions are glossed in various ways. Very often the glossator has recourse to a dependent clause, with—or sometimes without—a "ꝥte." A few examples will illustrate this method of glossing: *reformari mereamur,* ꝥte we se eft nivado ve gearnigo 2, 11; *mihi absit gloriari,* me sie fearr ꝥ ic wvldrige 22, 11; *non sinas lacerari,* ne f'let ðv ꝥte ve sie tosliteno 36, 1; *quos fecisti regenerari,* ða

dydest ꝥte eft were ł sie acennedo 33, 5. By the side of these and many other examples, in which the Latin expression is well rendered, there are numerous instances of a confused and hardly intelligible translation; e.g. *estimabat se uisum uidere,* gitelede hine gisihðe gisege 58, 8; *nos saluari posse,* vsig ꝥte ve sie gihæledo mægi 61, 1; *migrasse cognouimus,* foerde ve ongeton 66, 19; *refert regem excogitasse,* sægeð ðone cynig geðohte 194, 4. Parallel glosses sometimes speak of the glossator's hesitation; e.g. *nos participes esse uoluisti,* ve ł vsig dælnīmende ꝥte ve were waldest 35, 18.

The Latin gerund and gerundive necessarily offer the writer of an O.E. interlinear version no small difficulties. In some cases our glossator uses a noun, often preceded by a preposition, e.g. *abstinendo* mið f'hæftnise 14, 6; *uiuendo,* mið life 30, 9; *ligandi atque soluendi pontificium,* gibvndennises ⁊ æc vndoenise' biscophad 59, 6; etc. A Latin *ad*+gerund is, of course, conveniently rendered by to+inflected infinitive; e.g. *ad ignoscendum,* to f'geafanne 10, 18. When the Latin gerund has an object, or the corresponding gerundival construction is used, the glossator attempts different solutions of the difficulty, hardly one of which is satisfactory from the point of view of O.E. syntax. Sometimes an O.E. nomen actionis is combined with an objective case, e.g. *ad protegendum nos,* to scildnise' vsig 8, 2; *nostris in nouandis cordibus,* vsvm in niwvngvm heartvm 2, 19; *ortamenta sectando,* gitrymniso fylgincgo 56, 3; *se offerendo,* hine mið gefe ł 90, 20. Often the glossator has recourse to the O.E. present participle, e.g. *supplicandi affectum,* boensendes gifremmnise 41, 6; *agenda sunt,* doendo aron 15, 5; *animis curandis,* ðohtv̄ gemendv̄ 9, 15. An interesting double glossing is *non operando iustitiam,* no wyrcende ł wyrcing soðfæstnise 43, 15. Other expedients tried by the glossator are e.g. *ad beneficia recolenda,* to welgidoeno eft bigengo ł 23, 5; *ad tua beneficia promerenda,* to ðinra velfremnisso foreearnado 83, 13, and to ðinv̄ uoelfremnis' gicarnado 73, 2. No "gerundial" character in the sense of modern English grammar ("his writing the letter") can possibly be ascribed to forms in -ing, -vng in D.R., as common nouns appear with exactly the same construction in the experiments of our glossator.

A few words must be devoted to the glossator's endeavours to render the Latin ablative absolute. Sometimes the glossing is very mechanical, e.g. *te operante,* ðec wyrcende 16, 11; *te adiuuante,* ðec helpende ðec (*sic!* second ðec written above the ending *-te*) 31, 18. In

some cases we have an O.E. dative absolute, e.g. *collatis clauibus,* gilædedv̄ cægvm 59, 5; *positis genibus,* gisettedvm cnev̄ 44, 7; occasionally with an O.E. present participle for the Latin past participle, as in *percepta uenia,* ðerhondfoendv̄ f'gefnise 42, 2. Sometimes a prepositional construction is used in the gloss, e.g. *abiecta cecitate,* mið afirredv̄ blendnise 38, 5; *deuicta morte,* mið f'cv̄menv̄ deaðe 29, 17; *dispectis ignibus,* mið giteldvm fyrvm 64, 12. In some instances a clause renders the Latin construction, occasionally in a fairly adequate way, e.g. *percusoque latere petri,* ⁊ mið ðy gislog side petres 58, 4; yet often with some confusion, e.g. *christo passo,* criste mið ðy giðrowade 21, 18. A curious experiment is the glossing *sacro nos purificante ieiunio,* halgv̄ vsig giclænsvnge fæstinv̄ 16, 18.

The Latin present participle is, of course, mostly glossed with the corresponding O.E. form. Interesting is a curious device sometimes used in rendering the Latin future participle; e.g. *missurus,* bið sendend 100, 17; *iudicaturus adueniat,* doemend bið tocyme 35, 5 (immediately preceded by *iudicandus aduenit,* doemend tocvom). Frequent mistakes are found in the glossing of Latin past participles. Often the gloss has a present participle, e.g. *inchoata,* ða onginnendo 8, 21 (but agvnneno 9, 9); *factus,* wyrcend 29, 4; *consolatos,* gifroefrendo 40, 16; etc. For some other peculiarities in the rendering of Latin past participles see 58, 10. 82, 16. 102, 21; etc.

Very often a Latin indicative is glossed with an O.E. subjunctive. To some extent such renderings may depend on the glossator's ignorance of the grammatical character of Latin forms in *-at, -et,* etc., yet in many cases the Latin form must have been clear even to a poor Latinist. A few examples will illustrate this peculiarity of the gloss: *abstinet,* bihalde 6, 1; *congaudet,* gifeaia 97, 6; *refulget,* eft giscine 86, 5; *castigat,* gibega 14, 17; *meremur,* ve giearnia 8, 19; *faciet,* gidoe 45, 11. 60, 16; *uiuit et laudabit,* lifia ⁊ gihergia 166, 17. Conversely, a Latin subjunctive is occasionally glossed with an O.E. indicative, e.g. *sint,* aron 23, 10. 97, 15; *permittas,* ðv giletas 59, 3; *remittantur,* biðon f'gefeno 11, 9. A Latin future is generally rendered with an O.E. present, but in some cases mistakes occur, or the glossator hesitates, often because he cannot distinguish between Latin forms in *-bit* and *-uit*; e.g. *cogitabit,* giðohte ł giðenceð 46, 3; *potabit,* gidrencde 84, 17; *proderunt,* giðvngon 18, 14; etc. A Latin future perfect glossed with an O.E. present occurs sometimes; e.g. *peccauerit,* gisynngað 10, 8; *fecerit,* gidoeð 10, 12.

Certain instances deserve attention, where the glossator makes use of O.E. periphrastic tense forms (*to be*+present participle). If the Latin text has a compound form, the gloss may simply aim at rendering the two Latin words with two words in English. So e.g. *auxiliatus sum*, helpend am 19, 5. 20, 20; *operatus est*, wyrcend væs 10, 12; *persecutus sum*, gioehtende am 60, 4; *confessi sunt*, ondetendo aron 48, 6. Where the Latin has a simple form, it is noteworthy that the periphrastic forms in the gloss are principally used with Latin deponent verbs, and more particularly with futures of such verbs; e.g. *miserebitur*, milsend bið 10, 17; *morabitur*, bið wnigende 46, 2; *deprecabitur*, boensande bið 85, 2; *meditabitur*, bið smeande 46, 3; *loquebar*, ic biom sprecend 176, 9. So also with some Latin passive forms, and here, too, very often with futures; e.g. *exaltabitur*, wynsv̄mende bið 1, 14; *confundetur*, bið sceomiende 79, 7. See also above the curious glossing of some Latin participles in *-urus*.

Finally there are to be noted frequent examples of a careless use of a noun for an adjective, or an adjective for a noun; see e.g. 17, 8. 25, 7. 63, 15. 195, 2; sometimes also other cases of confusion between classes of words are found, e.g. 6, 5. 100, 16. Anacolutha and misunderstandings of Latin constructions, in addition to those specified above, are by no means infrequent. Characteristic instances are found e.g. 13, 1. 2. 15, 16. 98, 7; etc.

IV. NOTES ON THE VOCABULARY OF THE DURHAM RITUAL GLOSS.

The vocabulary of the Old Northumbrian glosses in the Durham Ritual has received a full treatment in my Wörterbuch zur Interlinear-glosse des Rituale Ecclesiae Dunelmensis (Bonn, 1901), which, notwithstanding the great number of new and corrected readings in the present edition, will still in the main keep its value. The Dictionaries of Bosworth-Toller, notably Toller's Supplement, and of Hall (2nd edition) offer many interesting suggestions with regard to difficult words in the Ritual gloss. The following remarks will be limited to some questions of a more general character, and to a short discussion of a number of glosses which appear to be in need of further elucidation.

1. Double glosses to a Latin word.

The glossator of D.R. gives in c. 130 instances parallel glosses, almost without exception joined by a ł (=*vel*) to a word of the Latin text. In

two instances three glosses are given (40, 3. *indulta;* 114, 5. *uirtutes*). As a rule these parallel glosses do not call for any special remark, the glossator simply using synonyms to convey the meaning of the Latin expression (1, 1. *laudem;* 3, 1. *saluatoris*, etc.). In many instances where double glosses occur the Latin word must have offered the glossator some difficulty, either in itself, or on account of the context in which it stands; see e.g. 4, 1. *gena;* 5, 5. *prestabilis;* 25, 10. *azymis*, where the incorrect gloss dærstv̄ is first given and the correct gloss ðearfv̄ added after a "ł"; 36, 3. *plateis;* 42, 17. *reatum;* 47, 1. *conpetentis;* 48, 14. *sinceram;* 60, 8. *agone;* 90, 11. *inhereant*, etc. Note the evident hesitation in rendering the words *effectus* and *affectus*, which are curiously mixed up in the Latin text (18, 14, etc.).—In some instances, generally observed in the Notes at the end of the present edition, the glossator in his first gloss betrays an evident misreading or misunderstanding of the Latin word, but then sees his mistake and, instead of deleting the first gloss, adds another with a "ł" See, in addition to 25, 10. mentioned above, e.g. 4, 10. *assequi;* 89, 12. *precipue;* 96, 14. *deposuimus.* The glossator's grammar, i.e. his rendering of Latin grammatical forms and his appreciation of the syntactical possibilities of his own idiom, is (as illustrated in another part of this introduction) generally very negligent. All the more striking therefore is the great number of double glosses of a purely formal or grammatical character, such as parallel forms of pronouns, prepositions, or verbal moods or tenses; see e.g. 4, 19. *nos;* 8, 17. *placaris;* 8, 19. *quę;* 14, 13. *mentes;* 20, 21. *suscitares;* 21, 9. *esset;* 43, 6. *qui;* 46, 3. *cogitabit;* 53, 8. *apud te;* 61, 12. *narrabunt;* 70, 12. *cum;* 97, 4. *esse;* 101, 15. *qui;* 102, 2. *in hoc;* 111, 11. *hunc;* 122, 11. *fuerit;* 164, 6. *qui;* 173, 11. *tuæ;* 175, 19. *nostro*, etc. We cannot, however, enter into an analysis of all the instances of double glossing, but must refer the reader to the text.

More attention must be devoted to the numerous instances, no less than c. 170, where the glossator has written only one gloss, but has added to it a "ł" (*vel*), without giving the expected parallel glossing. He may have thought of a later revision of his work, perhaps with the aid of some assistant or some work of reference, which revision, however, never took place. Or he may simply have felt some doubt as to the correctness or adequacy of his translation, without being able to find a better expression. In some cases the glossator's hesitation clearly refers only to grammatical or formal matters; see e.g. 8, 15. *ei;* 40, 11. *nostram;* 45, 12. *illam;* 98, 17. *esse;* and probably also instances like 8, 17. *offenderis;* 84, 18.

continebit; 101, 10. *detinebantur,* and perhaps a few more cases. But in the majority of instances the glossator's thought of a parallel gloss seems to indicate hesitation or doubt as to the appropriate meaning of the gloss he has written down. Sometimes his hesitation appears to be somewhat out of place, as the word used is a good O.E. word, well suited to convey the sense of the Latin expression. But very often we can well understand the glossator's perplexity, for among the glosses to which a "ƚ" has been added we find a long list of difficult glossings which have puzzled students of the Ritual. Reserving most of these instances for a special discussion below, we confine ourselves here to pointing out glossings such as those to 2, 13. *substantia;* 4, 7. *fassciculus;* 4, 12. *supplices;* 15, 5. *inlustra* and 29, 3. *inlustras;* 17, 1. *uegetationem;* 18, 9. *affectibus;* 35, 19. *effectu;* 38, 6. *inlabere;* 39, 16. *qualitate;* 56, 10. *contristant;* 68, 16. *terebintus;* 81, 12. *rore;* 85, 19. *exipiat;* 91, 1. *penetrauit;* 92, 5. *diadema;* 103, 16. *inspirante;* 120, 17. *uersutia;* 122, 7. *rugientis;* 174, 17. *hodiernos;* 187, 9. *actionem;* 190, 9. *proconsul;* 193, 1. *consul.*

A "ƚ" added to a gloss is in a certain sense a warning addressed to the lexicographer. Yet, on the other hand, some of the worst blunders our glossator has made do not seem to have caused him the least doubt or hesitation.

2. Artificial compounds.

As is the case with many interlinear versions, especially such as do not testify to a sound knowledge of Latin, there appear in the Durham Ritual numerous compound words, chiefly verbs, which cannot be counted as forming part of the natural vocabulary of the glossator, but are merely artificial or mechanical imitations of Latin compounds. Not a few of these artificial glossings indicate, moreover, that the glossator has not understood, or has misunderstood, the peculiar meaning of the Latin word.

A limited selection of examples will elucidate this frequent phenomenon.

There are numerous verbs in D.R. with the prefix ðerh, rendering Latin compounds with *per.* Some of these verbs are, of course, good O.E. words, found also in literary texts, as e.g. ðerhsla, ðerhwunia. Of some other verbs with this prefix there are, at any rate, one or more examples met with also outside the late Northumbrian interlineary glosses, e.g. ðerhbrvca (*perfrui;* 63, 8. etc.); ðerhendia (*perpetrare, perficere;* 4, 16.

etc.); ðerhiorna (*percurrere*; 8, 13); ðerhstonda (*persistere*; 59, 11). Of the verb ðerhfoa (W.S. ðurhfon) one example is found in Beowulf (v. 1504) in the sense of "penetrate"; but the cases in D.R., where ðerh(ond)-foa glosses Latin *percipere* (15, 16. 32, 13. 35, 19. etc.) are no doubt mechanical renderings of the Latin compound, and ðerhfoe hia (*perficiant*) 90, 12, probably depends on a misreading of *perficiant* as *percipiant*. Some compounds with ðerh- are met with also in Lindisf. (sometimes also in Rushw.[2]); so ðerhcuma (*pervenire*), ðerhdoa (*peragere*), ðerhgiendia (*perficere*), ðerhlæda (*perducere*). But there remain several compounds which do not seem to occur in other texts, e.g. ðerhgibyria (*pertinere*) 38, 22; ðerhdæla (*perfundere*) 110, 18; ðerhgihrina (*pertingere*) 53, 13; ðerhsenda (*permittere*) 111, 10. 146, 1, and a few more verbs.

Among compounds with u n d e r there are in D.R., by the side of common O.E. words (undergaa, underðioda, etc.), several mechanical renderings of Latin words with the prefix *sub-*, some of which are occasionally found also in the Northumbrian Gospels. So e.g. undercyma (*succedere, subvenire*) 17, 9. 37, 18. 66, 18; underfylga (*subsequi*) 50, 12; underiorna (*succurrere*) 43, 10; underondfoend (*susceptor*) 193, 6; etc.

Very common are compounds in which t o seems to render mechanically a Latin *ad*. Some characteristic examples are: tobihalda (*adtendere*) 55, 13; togifylga (*adsequi*, obtain) 91, 17; toginioma (*adtollere*) 61, 5; togisoeca (*adsequi*) 77, 11; cf. also tosocnvng 81, 7 and tosoecnisse 28, 18 (*adquisitio*); tostonda (*adsistere*) 109, 3; etc.

Note further compounds with i n, Latin *in*, such as inbiorna (*inardescere*) 95, 14; inbyrne (*incendium*) 64, 6; (gi)inbya (*inhabitare*) 6, 8. 65, 8; instonda (*instare*) 165, 4. Mechanical seem also words like in- or onblawa (*inspirare*) 33, 9. 103, 16; eft blawa (*respirare*) 41, 16; toblawa (*adspirare*) 29, 18—at any rate when used in a figurative sense. Characteristic formations are also ofgefehta (*expugnare*) 147, 2; ofertocuma (*supervenire*) 182, 16.

Freer combinations, in which the adverb is often separated from the main word by pronominal forms, are those with e f t, rendering Latin *re-*, and with e f n e, glossing Latin *con-*; e.g. eft boeta (*reparare, restaurare*) 35, 7. 72, 11; eft (gi)brenga (*referre*) 36, 20. 92, 2; eft giceiga (*revocare*) 38, 6; efne esne (*conservus*) 70, 22; etc.—Latin *inter* seems literally rendered in cases like bitvien vosa 66, 3 and bitwih vossa 93, 13 (*interesse*); bitvihblinnisse 12, 3 and bitvinforletnise 58, 2 (*intermissio*).—A curious glossing of Latin *pro-*, no doubt far from idiomatic, and known

also from the Lindisfarne glosses, is s o ð, as in soðcliopia (*provocare*) 42, 8; soðcuma (*procedere*) 2, 19. 12, 13. 57, 3; soðfylga (*prosequi*) 29, 18; soðlæda (*producere*) 108, 17.

The above may suffice to illustrate this common type of word-formation in the gloss of the Durham Ritual.

3. Glosses depending on a misreading or misunderstanding of the Latin text.

Such glosses are numerous in D.R. Some cases are pointed out in the Notes at the end of the present edition (see Notes to 4, 10. 66, 14. 77, 8. 87, 6. 89, 12. 95, 4. 98, 1. 109, 17. 124, 2. 169, 8). The principal instances follow, in alphabetical order (compounds placed according to initial letter of main part of the word. L=Latin; G.=glossator).

æfest, see nið.

ælmiss v̄ (*elemosinariis*) 125, 5. Glossed as if *elemosinis*.

ætt'no (*uires*) 125, 19. Mistaken for a form of *uirus*, the context counting for the blunder.

gibearsciopo (*continua*) 31, 1. Probably misread as *convivia* (Wb., B.T. Suppl.).

ve bid' (ł voe ofscyvfon, *deposuimus*) 96, 14. First gloss seems to render the common *deprecamur*.

biddendes ł gigivendes (*conpetentis*) 47, 1. G. has probably not understood the peculiar sense of conpetens, and simply thought of *petere*.

blostme ł (*rore*) 81, 12. G. seems to have thought of *flore*. Note the ł.

f'ebodere ł (*preconium*) 48, 5. G. has hesitatingly used the personal expression.

giboetado ł (*iterata*) 62, 5; so also giboetadvm 67, 4. Some misunderstanding of the L. word is probable. Cf. 6, 16. 23, 5. 35, 7. 72, 11.

brædinges (*stratus*) 181, 4. G. may have translated the genitive *stratus* (Ps. 131, 3, Psalt. Rom.; Psalt. Gallic. has *strati*) in its abstract sense of "spreading," not in the sense of "bedding, bed."

gibyredlices (*oportunitatis*) 12, 14. Perhaps for -licnisses, or the adjective has been carelessly used for the noun.

byrstende ł (fiondes byrstende ł, *inimici rugientis*) 122, 7. Not recorded in B.T. and Hall. Sweet gives "byrstan, roar, lN.,"

evidently referring to our example. There seems to be some misunderstanding of the L. word. G. may have imagined some connection between *rugientis* and *ruga, -are, -osus* (bristling, rough).

y m b c e r r o ł (*uersutia*) 120, 17. G. seems to have thought of *vertere, conversio.*

g i c l æ n s i a (ðv giclænsia smyltlicvm, *seneris!* for *serenis,* correctly rendered by the second gloss) 98, 4. First gloss looks like a guesswork of G., founded on the context.

g i c o s t i a (inn bið gicosted, *innititur* 17, 4; bið gicostad, *nititur,* 14, 6). Elsewhere in D.R. (gi)costia glosses (*com*)*probare, tentare, tribulare.* A misunderstanding of the L. word and form (understood as a passive) seems probable.

e a v i s c l i c a (*monstra*) 78, 15. L. text of the passage corrupt (see Note). G. may have thought of (*de*)*monstrare*; cf. eavislice (*manifestum*) 114, 1.

e c e (*semitarum*) 56, 13. Repetition of the gloss ece (*sempiterne*) of the preceding line.

e c e (dæg. *hodierna*) 2, 18. So also ecelic (dæg, *hodierna die*) 4, 13. 29, 16. 48, 5; and cf. 34, 1. 57, 2. 126, 2. Finally dedo vsra ecelica ł (*actus nostros hodiernos*) 174, 17. It is difficult to explain this glossing otherwise than by assuming that G. has confounded the common *hodiernus* with *aeternus.*

e c e l i c e s 61, 17; ecelices' 96, 8 (*aeternitatis*). Very free rendering, as there can hardly have existed a noun "ecelic." A noun "ecelicnisse," for which our glosses might possibly stand, is not elsewhere recorded.

e l n v n g e s (*zelotes*) 192, 4. L. word abbreviated and not easy to decipher. G. seems to have taken it for a genitive case of the preceding word *zelus* (gl. elnvng).

e n d e b r e d l i c e s ' (synnes, *originalis peccati*) 109, 13. G. has been led astray by giendebredado (*ordinata*) of preceding line. See correct glossing 101, 10.

e ð (ondfengelic, *acceptabile*) 11, 15. G. seems to have meant to write eð(e), but changed his mind and left the word unfinished (?).

f e e r r æ s e n d o (*repentia*) 125, 16. Not elsewhere recorded. G. has evidently understood *repentia* (reptiles) as something "sudden"; see B.T. Suppl., "rushing impetuously," and cf. Lindisf. Lk. 8, 33: mið ferræs (*impetu*).

f e g e r n i s ' (*pulcrę*) 3, 12. Repetition of the gloss to *honestatis* in preceding line.

f r ō g i f l ę v e (*affluit*) 81, 6; frō may be a mistaken rendering of prefix *af-*. Yet the whole glossing is confused, and L. ablative *prudentia* seems to be glossed as a nominative.

g i f r ē m e d o (sceomo gifrēmedo, *contumelias affectos*) 107, 14. The corrupt L. text (see Note) has led G. to translate something like *contumelias effectas.*

g i f r e m n i s s v̄ ł (*affectibus*) 18, 9; tohigvng ł gifremn' (*affectus*) 18, 14. There is in D.R. an evident confusion of *affectus* and *effectus*, as well in the L. text as in the glossing. The word (gi)fremnisse is=*effectus* 9, 13. 16, 21. 63, 9. 68, 2. 105, 15; = *affectus* 18, 9. 14. 41, 6; the word tohigvng=*affectus* 7, 14. 18, 14. 31, 21. 43, 2; =*effectus* 35, 19. 63, 9.

f r e o (*liberi*) 195, 2. The L. word means "children."

f ' e f r o e f r e n d ł (*proconsul*) 190, 9. A mistaken and hesitating attempt to translate the L. word "etymologically" (*consolari*).

b e g æ t t ł (*penetrauit*) 91, 1. Perhaps confusion with *impetrauit*, cf. 17, 14.

o n g a n n (giscean ł ongann, *inituit*) 45, 9. See Note. L. *inituit* incorrectly for *enituit* (gl. giscean). In writing "ongann," G. seems to have been misled by *initium.*

g i g e a f i g a (*prestolari*) 20, 8. G. may have misunderstood *præstolari* as *præstare* (B.T.).

g e a f o n a ð o n c v n c g o (*gratias agimus*) 38, 3. Careless rendering of L. text.

g i h e f g i n d v̄ (*ingrassante*) 102, 20. G. seems to have thought of *ingravante*, cf. 5, 15. 49, 14.

h o n d g i w o e r c (*manufactum*) 21, 4. L. word an adjective, but glossed as a noun. The corrupt L. text 100, 2: *manufactis*, gl. hondgivoercv̄, explains such a misunderstanding.

h r æ c i n g (*detentio*) 65, 13. L. *detentio* has the meaning of *commoratio* (Forcellini). G. no doubt thinks of *tendere*, O.E. ræcan; see B.T. Suppl. s.v. ræcing, and Ritter, Arch. 113, 186.

h v n t: to hvnte' (*adueniat*) 117, 2. Confusion with *uenatione*, gl. hvnte, in the same line. There is no other instance recorded of a noun "hunt" in O.E., and N.E.D. gives no example of the modern noun *hunt* earlier than 1375. Yet the existence of an O.E. noun "hunt" is possible, although (Wb., B.T.) hvnte may be an abbreviation (with curl omitted) of hvntvnge.

g i l e h t a ' (*recenseat*) 7, 15. G. has probably thought of words like *accendere*; cf. 163, 21.

g i l i c b i s e n o (*imitatores*) 12, 6. Glossed as if *imitationes*, cf. 50, 2. 91, 20.

m a c a (fadores aec gimaca ðæm maca, *patrisque compar unice*) 165, 6. G. has evidently not understood *unice* (Wb., B.T.), and the glossing is faulty and obscure. But see the correct glossing 164, 2.

m e g s c i r e (of megscire, *decurio*) 193, 10. G. has thought of *de curia* (Wb., B.T.).

m e r s v n g e (*fauore*) 8, 21. Meaning curious; careless rendering possible (*fama ?*).

m i c l a ꝉ (*qualitate*) 39, 16. Glossing obscure. G. seems to have thought of *quantitate*.

n e b b (*nardus*) 4, 6. G. has probably, misled by the context (*nardus mea dedit odorem*), thought of L. *naris*. See Ritter, Arch. 113, 186.

n e d r e h t (. . . . . . dæg, *debitum* . . . . . . *diem*) 89, 14. G. has glossed *debitum* as a noun, not observing the following *diem*.

n i ð æ f e s t (*zabulus*) 192, 2. Stevenson printed "niðærfest," but there is no trace of an -r- in MS. Evidently parallel glosses (without a "ꝉ"): nið, æfest. G. has either not understood L. word, or given it a symbolical rendering.

o n d e t e n d v̄ (*confessionibus*) 62, 8. Glossed as if *confitentibus*.

o n d v e a r d v̄ (*absentibus*) 174, 1. Confusion with *præsentibus*.

o n r a d (*inequitare*) 119, 10. Glossed as if a noun, unless G. meant to add a supplementary verb.

r i c s a r e s (*dominationes*) 113, 10. Personal rendering of L. abstract.

r o t n i s e (*merore*) 41, 3. (*tristitia*) 69, 17; girotsiað ꝉ (*contristant*) 56, 10. By the side of these words are found: vnrotnise (*merore*) 105, 4; unrotsiga (*contristari*) 12, 16. B.T. Suppl. remarks to D.R. 56, 10: either geunrotsiað or ungerotsiað should be read.—Yet the fact remains that D.R. shows an evident uncertainty as to the meaning of rotnisse, girotsia.—A special attention should be paid to the curious glossing rotnisse (*tristatus*) 193, 15. G. has no doubt thought of *tristitia* (but 193, 17 *tristatus* is rendered with ridenda). L. *tristatus* (see Wb.) is a false reading for *tristatae;* the whole passage is taken from St. Jerome's Commentary to Ezechiel, Lib. VII, Ch. 23. Cf. Ritter, Arch. 113, 184.

g i s c æ p' (*habitum*) 103, 16. Probably rendered as if *habitus* had its abstract sense, not the meaning "dress."

t o s c e a d o n (*deferimus*) 89, 1. G. seems to have thought of *differre*.

s c e o h ð o n g v̄ (*calligas*) 58, 6. Confusion of *caligas* and *corrigias.*

s c e o m f v l l (*uerecundia*) 110, 2. There may be a mark of abbreviation wanting (sceomfvllnisse ? see Wb.), but it seems more probable that G. has confused *uerecundia* with *uerecunda.*

s c e o m i e n d e (*rubeta*) 125, 14. L. *rubeta* is a venomous toad. G. has associated the word with *rubescere.*

s c i l d i n g (*tutum,* sc. *habitaculum,* gl. wvnvnise) 100, 2. L. adjective glossed as a noun.

s e d v m (*semitis*) 36, 6. Confusion with L. *semen* (see Wb.).

s i n g a l (tido, *diurna tempora*) 164, 18. Confusion with *diuturna* (?).

s m y l t v m (*sinceris*) 7, 11. 16, 19; smylte ɫ bliðelic' (*sinceram*) 48, 14. smyltlic' (*sinceris*) 9, 2. It is conceivable that G. has confounded *sincerus* with *serenus*; cf. 98, 4. 99, 17. 123, 2.

g i s o m n a d e s t (*colligasti*) 101, 9. Looks like a confusion of *colligare* and *colligere.*—gisomnadest (*collocasti*) 104, 2; confusion of *collocare* and *colligere.* A curious gloss is gisomniga (*amplificet*) 42, 21.

g i s p i l l a (*usurpet*) 109, 20. L. word probably misunderstood. Elsewhere in D.R. gispilla glosses *dissipare, perdere.*

s t r e n g o (*ualitudines*) 116, 10. L. word here means "disease."

v n s t y d f v l n i s' (*infestatio*) 122, 12. Glossing hardly adequate. G. may have thought of *infestus* in the sense of "unsteady."

s y n n a (*pectorum*) 98, 3. Misread as *peccatorum.*

g e t r i v o (*idoneos*) 87, 14. L. word misunderstood, or very freely rendered.

u n t y n a (*inhiare*) 34, 11. Elsewhere in D.R.=*aperire.* L. word perhaps misunderstood.

g i ð i i ɫ (*exipiat*) 85, 19. G. seems (hesitatingly) to have been led by the context to gloss the word like the common *proficiat.*

(g i) ð i n g v n g v m (*intercessoribus*) 73, 16. 124, 19. Carelessly glossed as if *intercessionibus.*

g i ð o n c v̄ ɫ (*supplicibus*) 18, 4. Seems miswritten for giðonclv̄, cf. giðoncle ɫ (*supplices*) 4, 12. The meaning *supplex* for giðoncol is somewhat strange (elsewhere in D.R.=*intentus, gratus*). Note the added "ɫ" in both instances.—g i ð o n c o l o (ðe ve vnbindeð, *grates tibi exsoluimus*) 124, 7. G. has mistaken *grates* for *grati*; vnbinda seems a rather mechanical rendering of L. expression. Cf. vndoa (*absoluere*) 117, 4.

ð o r f e n d e s (*pueris*) 95, 11. Evidently misread as *pauperis.*

v n g e ð v æ r n i s e (*uecordia*) 163, 2. Has G. thought of *discordia* ?

i n w o d e ł (*inlustras*) 29, 13. Cf. gieondfær (*inlustra*) 15, 5, where a word of corresponding sense glosses the same L. word. Note in both cases the added "ł."

f ' a w l i t ł (*fassciculus*) 4, 7. L. word evidently misunderstood. Ritter, Arch. 113, 185, suggests confusion with *fastigium*. It seems, however, more probable that G. has seen in the L. word some derivation from *facies*.

y m b w o e n d i n g ł (*uegetationem*) 17, 1. (*conuersatione*) 63, 4. In both cases a misunderstanding of the L. word is probable. In the second instance G. may have thought of *conversione*.

v o e p e n g i ð r æ c c (*frameam*) 168, 3. Translated as if meaning "encounter (or clashing) of arms"; see B.T. and H.

g i w o e r i a (*detegere*) 103, 2. Confusion of *detegere* with *tegere* is the more probable as the correct *noluerit* (see Note) has been altered to *uoluerit*.

w o e s t ' e s ł (*extermini*) 86, 9. L. word perhaps understood as "desert."

a y p p e d (sie aypped, *experiatur*) 70, 5. The compound "ayppan" not elsewhere recorded. Probable confusion of *experiri* and *aperire*.

4. Some rare or difficult glosses.

a e f n e (*materiam*) 116, 20. Not elsewhere recorded in O.E. N.E.D., s.v. *evene*, gives quotations only for the period 1200–1423, and assumes adoption of O.N. efni.

a l d g e d d v n g (giðæht' ðin aldgeddvng, *consilium tuum antiquum*) 1, 5. See B.T. Suppl. s.v. gidding. Meaning of the word clear, but the rendering of the common L. adjective with this nominal compound is rather strange.

b æ ð d æ g (*epiphania*) 2, 1. Quite clearly written in MS. (Stevenson printed bæd dæg). An interesting gloss to Epiphany ("bath day"). On the association of Epiphany with the celebration of the baptism of Christ, see article "Epiphany" in The Catholic Encyclopædia (New York, 1907, etc.).

g i b e r b e d o (bvlas . . . . . . giberbedo, *murenulas* . . . . . . *uermiculatas*) 4, 3. Not elsewhere recorded. B.T. compares O.H.G. furbēn, furbian (see fürben in Grimm's Deutsches Wörterbuch), but neither meaning, nor form, is in favour of this supposition. Schlutter, Eng. Stud. 43, 338, thinks the word may be miswritten for a "giwerbledo,"

which word, however, is hypothetical. Jordan, Eigentüml, p. 83, suggests that "berban" may be an early loan-word related to L. *barba* in the sense of "barb."

b o e n s v̄ (*supplicem*) 72, 1. In Wb. explained as probably a shortened form (with curl omitted) of the common participle boensende (*supplex*), carelessly connected with the following dat. plur. gibeadv̄. Yet there may have existed an adject. boensum, not elsewhere recorded.

b o e t i n g v̄ (*cubilibus*) 37, 1. Perhaps miswritten for beddingv̄ (Wb.). B.T. Suppl. combines it with bætan; the oe, however, makes difficulties, and some sort of mistake is probable.

b r o g n e n a (*frondium*) 95, 5; gibrogne ł (*uirgultum*) 19, 17. Found only in D.R. See Lidén, Eng. Stud. 38, 340; Jordan, Eigentüml, p. 83.

b r y d s c e a m' (or brydscean'? *toro*) 110, 1. See Note. B.T. Suppl. brydsceamol (?). Same suggestion Lindelöf, Spr. d. Rit. v. Durh. p. 26, and Ritter, Arch. 113, 185. Schlutter, American Journ. of Philology 21, 190, and Anglia 45, 187, assumes a Celtic loan-word -sceang. Förster, Liebermann-Festgabe, p. 172, opposes this explanation, and thinks that, if a correction is to be made, an O.E. -sæccing or -sang may be the proper word, or a loan from O.N. *sæang (Falk-Torp, Etym. norw. dän. Wörterb. s.v. *seng*). As the word is abbreviated and the last letter is uncertain (*m* or *n*), the interpretation will necessarily remain hypothetical.

b v l a s (*murenulas*) 4, 2. See B.T. Suppl., and cf. Schlutter, Eng. Stud. 40, 237; Napier, O.E. Glosses p. 169.

c e i r (*clamor*) 12, 18. etc. (7). A word found only in D.R.; see B.T. Suppl.; Lindelöf, Spr. d. Rit. v. Durh. p. 43; Jordan, Eigentüml, p. 69; Ritter, Vermischte Beitr. z. engl. Sprachgeschichte, p. 4.

c u n n v n g a (*conactus !*) 110, 1. See Note.—L. word miswritten for *contactus*, but may have been read or understood by G. as *conatus*. It is hardly possible to assume a special meaning of "cunnung" founded only upon this instance in D.R.; see Schlutter, Anglia 45, 187.

g i d e a p a d o n (niolniso, *eruperunt abyssi*) 81, 12. A free, but intelligible, rendering of the L. expression ("the abysses became deep").

d e a r f (bið, *ausus fuerit*) 100, 19. (Stevenson printed ðearf.) See Wb., and Ritter, Arch. 113, 187. The words dearf, -lic, -scipe found 4 times in Lindisf. Gospels, see Cook's Glossary and B.T. Suppl.—N.E.D., s.v. *derf* gives no O.E. examples, and thinks the word adopted from O.N. But a corresponding native adjective may have existed in Northern Northumbrian, where -ea- is the diphthong to be expected.

d r y g e s p r o t t (*harundine*) 86, 17. In writing "dryge," G. may have associated (*h*)*arundine* with *aridus* (?). N.E.D., s.v. *sprot* (*sprat, spart*), gives examples only from the New English period.

e a r ð h i f i g n ł (*terebintus*) 68, 16. The word generally means "ground ivy," *hedera nigra* (B.T., H.). For the form "ífign" cf. "ifegn" (Wright-Wülker, Vocab. 18, 38).

e f n e h e a r t a' (*concordię*) 108, 10; efneheorta' ł (*concordiam*) 164, 12. B.T. Suppl. and H.: efenheort(e)? -nes? D.R. The abbreviation -ta' is somewhat puzzling, but does not seem to indicate a -nisse.

y m b f æ s t' (*circumstantiæ*) 174, 9. Probably (Wb., B.T.) for ymbfæstnisses. Not elsewhere recorded.

f a r n i g a (*prosperare*) 176, 13. Quite clearly written in MS. It is hardly necessary to assume a miswritten form (as in Wb., and Ritter, Arch. 113, 185), as the explanation in B.T. Suppl., s.v. farnian, seems acceptable.

f e t a (. . . scal reda ofer ða feta ðe ful infalleð, Rubric on p. 116). The Rubric faded and not quite easy to decipher; "feta" probably= "fato." Taking into account the contents of the following exorcism, the Rubric may mean: to be read over vessels into which something unclean falls. Cf. Sweet, Oldest English Texts, pp. 176 and 481.

f i r i (hæ sunt capitvlæ in lætania maiore. ꝥ is. on firi dagas) Rubric on p. 36. Stevenson printed "fifa," which, however, cannot possibly be the reading; the word is not quite easy to decipher. The passage remains obscure. Only with great hesitation I hint at the possibility of some connection with L. *feriae* (*feria*; O. Fris. fira).

g i f o e r s c i p e ð (*comitentur*) 93, 7; gifoerscipia (. . . . . . *mitare*, i.e. *comitare*, not *unitare*, as printed by Stevenson) 110, 9. Not elsewhere recorded. The sense "unite" (B.T., H.) should be deleted, and only "accompany" retained.

b i g e o n (*cultus*) 24, 11. Probably miswritten for bigeong (Wb., B.T. Suppl.).

b e g e o n g n i s e (*kalendas*) 189, 17. Cf. Wright-Wülker, Vocab. 476, 17: *kalende*, begannes; 176, 26: *kalendæ*, gehealddagas ł halige dagas.

h æ g h a l (*incolumis*) 98, 19. 124, 8. 174, 19. Not elsewhere recorded. Etymological explanations see Jordan, Eigentüml, p. 83, and B.T. Suppl.

h a g o s p i n d (*gena*) 4, 1 (not higospind, as printed by Stevenson).

g i h a l d e n d g i o r n (*continens*) 45, 11 (written as one word in MS). A curiously formed compound, not elsewhere recorded.

g i h a p p i a (*accumulet*) 85, 15. Clearly written. Explained in Wb. and B.T. Suppl. as probably miswritten for giheapia.

h a t a (*zezania*) 199, 1; "hata" with superfluous h- for "ata." Cf. in Lindisf. (*zizania*) Mt. 13, 38 áta; 13, 30 wilde ata.

h e o l s t r v n g (*caliginem*) 182, 17. See Note. Ritter, Arch. 113,186 suggests "ðiostrvng," but this is certainly not the reading of the MS. A word heolstrvng or a verb heolstrian not recorded, but heolstor, heolstrig seem sufficiently near in meaning to make our gloss intelligible.

a h l o e f a (*euellas*) 55, 10. Clearly written. Not elsewhere recorded. Etymological explanations see B.T. Suppl.; Ritter, Arch. 119, 178 (possible connection with Greek κλώψ; a suggestion which Schlutter, Eng. Stud. 42, 165, adopts).

g i l a r ' (*magisterium*) 30, 15. Cf. mið lare ł (*magisterio*) 30, 19. Not recorded in B.T., H., Sw. Perhaps for (unrecorded) gilarnisse?

g i l e o f a ' ł (*legitime*) 60, 8. Note the "ł." Cf. gilefedlicv̄ (*legitima*) 110, 9. The form gileofa' may be a shortening of the latter word (B.T. Suppl.), yet the spelling -eo- is not easy to account for.

o n l e s e n d (*Nemar*) 198, 6. The gloss (=redeemer) evidently in harmony with the following words (i.e. *christus iesus*). For *Nemar* see Ritter's suggestion, Arch. 113, 189 (Hebrew word for panther, a well-known symbol for Christ in the Physiologus). Cf. the O.E. Physiologus, ed. A. S. Cook (Yale Studies in English, vol. 63), p. 8.

l v s t v m e (*uoluntarie*) 28, 7. (*sponte*) 94, 11. Regular form in D.R. for "lustum." This dat. plur., being practically an adverb, may have by analogy adopted the adverbial ending -e.

g e m e o d n i s s v̄ (*dignitatibus*) 192, 19. No doubt for (or from an earlier) gemeodvmnissv̄. A mark of abbreviation may be missing.

m i n d ł (*diadema*) 92, 5. Not recorded in B.T., H., Sw.—Schlutter, Americ. Journ. of Philology 21, 189 (and Eng. Stud. 38, 6) points out that the word is a loan from O.Irish, an explanation adopted by Förster, Liebermann-Festgabe, p. 160.—See also N.E.D., s.v. *mind*, sb.[2]

m o n i g f a l d ' c o s t (clænsvngv̄, *multimodis purificationibus*) 121, 14. Either for monigfaldvm costvm, or abbreviated for monigfaldlicost (cf. monigfald'cor, for -licor, *copiosius*, 46, 17). In both cases syntactically unsatisfactory.

r e h t g i b r o ð r o (*germanos*) 57, 4. Not recorded in B.T., H., Sw.

r e h t l e f e n d ł (*catholicha*) 116, 22. See in B.T some closely related words for "catholic" or "orthodox," such as rihtge(lifende, -lifed, -leaffull).

g i s c æ p (*sexu*) 51, 4. Stevenson has giscæf, B.T. giscæf(t). Yet giscæp is the unmistakable form of the MS.

g e s c í r ł (*actionem*) 187, 9. Stevenson printed gestír, and the word is given in B.T., H., Sw., as gestyr. But the MS. reading is most decidedly like gescír. Moreover, styria, etc., have in D.R. regularly the vowel -y-, and the accent denotes a long -i-. The word seems to be =ge+scír, "office, charge." See hehsciremenn (*procuratores*) 193, 6; and in Lindisf. sciremonn (*procurans, dispensator*). L. *actio* often has the meaning of "public function."

s g y t i l a (*momenta*) 171, 21. See B.T. and H., s.v. scytel, and Ritter, Arch. 113, 187.

s l i t e n d v m (*discordantibus*) 177, 1. As "flitendvm" would no doubt give a better meaning; s- may be miswritten for f-.

s o e s t ' n v m (*sororibus*) 176, 8. Only example of the word in D.R. —Sievers, Angels. Gramm.[3] §284, Anm., puts it=soesternvm. The form seems due to some analogical influence, unless -n- is simply miswritten for -r-.

s p i l æ g (se ætt'ne, *spilagius*) 125, 15. An adaptation of the L. word (see Jordan, Eigentüml, p. 83). Not elsewhere recorded. Explained in Sw. and H. as "a kind of snake." Yet (cf. Ritter, Arch. 113, 187) *spilagius* is probably a faulty spelling with -i- for -a- in the first syllable. Du Cange, Glossarium, gives *spalangius*=musca venenosa, and *spalangia*=araneæ species.

s t v r t e n d e (*exiliens*) 57, 13. Sole ex. recorded. Cf. B.T., Sw., H., N.E.D., s.v. *start*, and Jordan, Eigentüml, p. 75.

s y n n; note the interesting gradation 170, 6. 7: *peccata*, synne; *crimina*, hehsynno; *scelera*, divblica synna.

t i d o (*ubera*) 3, 19, but titto 4, 8. Lindisf. has titto, Rushw.[2] tito. No other instance with a -d seems recorded, and the form "tido" may be faulty.

t u n v̄ (*turribus*) 176, 7. See Note. Stevenson has "turv̄," which form has found its way into the Dictionaries, but there is no doubt as to the reading "tunv̄." O.E. tūr (tower) is thus recorded only in very late portions of the Chronicle.

g i ð y l l (scendende, *aura corrumpens*) 121, 19. No other instance recorded (B.T., H., Sw.). For explanations of the etymology see Schlutter, Eng. Stud. 38, 7. 295; Förster, Liebermann-Festgabe, p.172; and Jordan, Eigentüml, p. 120 (who refers to O.N. þylja, to chant or murmur in a low voice).

g i v æ l d (*comam*) 96, 14; givæld ɫ (*commam*) 96, 2. Schlutter, American Journal of Philology 21, 190, and Eng. Stud. 38, 7, sees in this word a loan from Celtic. His explanation is doubted by Förster, Liebermann-Festgabe, p. 172, who is inclined to see in the word a figurative expression (" die Kraft seines Hauptes "). B.T. Suppl., s.v. geweald, gives hesitatingly the meaning "covering," referring to an instance in Aelfric's Lives of Saints.

(a -, be -, gi) w æ r l a 19, 20. 39, 13. 121, 4. 18. Found also in Lindisf. and Rushw.[2] See on this verb Ritter, Arch. 113, 187.

f r ō v o e s e n v̄ (*absentibus*) 178, 18. No doubt miswritten for voesendv̄ (Wb., B.T. Suppl.).

w y n n v n g (*zezania*) 199, 1. See Lindisf. winnung, wynnung, windung; Rushw.[2] winnung.

w y r d e, Rubric on p. 114. See Note. May stand for " wyrðe," being (cf. Sievers, Angels. Gramm.[3], §377 Anm.) co-ordinated with present subjunctive " maege."

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CORRECTIONS.

To the Text: There is some inconsistency in marking the gaps in the MS. Pp. 64, 1. 70, 12 and 93, 16 should be made to conform with pp. 1, 1. 32, 10. 36, 12. 38, 16.

To the Notes: p. 218, *dele* note to 146, 13.

TEXT AND NOTES.

(By U. LINDELÖF.)

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hiervs' herenise ɫ lof on earðe
(page 1) rusalem laudem in terra.

heono esne min ic vnderfoe hine gicoren' min
Ecce seruus meus suscipiam eum electus meus
giarwyrðigeð ðec savel min
honorificabit te anima mea.

driht' god min ic worðigo ðec lof ic sello
Domine deus meus honorificabo te. laudem tribuam
nome ðinv̄ ðv ðe doest wvndvrlic ðing giðæht' ðin aldgeddvng
nomini tuo qui facis mirabilis res consilium tuum antiquum
soð sie
uerum fiat.

driht' heh is arm ðin god alles herges
Domine excelsum est brachium tuum deus sabaoth.
sigbeg hyhtes ðiv gifreatvad is to wvldre
corona spei quę ornata est gloriae.

wynsvmiað woesten giwynsv̄iað vnbyengo iordan' ⁊
Exultet desertum exultent solitudines iordanis et
folc min gisene bið heannisse driht' ⁊ megewlit godes
populus meus uidebit altitudinem domini et maiestatem dei.

ðas cvoeð driht' ic vntyno in morv̄ streamas in
Haec dicit dominus. aperiam in montibus flumina. in
middv̄ feldvm espryngo ic toslito ⁊ earðe ðyrstende bvtan wætre
mediis campis fontes disrumpam. et terram sicientem sine aqua
ic scendo
confundam.

heono cnæht min wynsv̄mende bið ⁊ vpahefen bið ⁊ hehðvngen
Ecce puer meus exaltabitur et eleuabitur et sublimis
bið sviðe
erit ualde.

eft somnvngcvido in bæðdæg
ITEM COLLECTA IN EPIPHANIA.

god ðv ðe longsvmne *dæg* ancende ðin cynnv̄ stearre
Deus qui hodierna die unigenitum tuum gentibus stella
latva aedeavades f'gef rvmmodlice ꝥte ða ðe gie ðec of lvfa
duce reuelasti. concede propitius. ut qui iam te ex fide
we ongeton oð ꝥ to ymbsceaw'ge megwlite ðines heannis'
cognouimus usque ad contemplandam speciem tuæ celsitudinis
ve sie ðerhlæded ðerh
perducamur. per eundem.

god inlihtend allra cynno sel folcvm ðinv̄ ece
Deus inluminator omnium gentium. da populis tuis per-
sibbe gifeage ⁊ ꝥ leht scinende indæl heartv̄
petua pace gaudere. et illud lumen splendidum infunde cordibus
vsvm ꝥte ðrea tvngelcræftigo ðohtv̄ ðv ableawe
nostris quod trium magorum mentibus aspirasti. per d'..,

god ðæs ancende in vnstondennisse ł vser lichomes
(p. 2) Deus cuius unigenitus in substantia nostre carnis
ædeawde gionn we biddas ꝥte ðerh hine ðone gilic
apparuit. presta quesumus. ut per eum quem similem
vs vta we ongeton innabord' ꝥte we se eft nivado ve giearnigo se ðe
nobis foris agnouimus intus reformari mereamur. qui
ðec mið
tecum

allm' ece god gileaffvllra berhtnisse savla
Omnipotens sempiterne deus. fidelium splendor animarum.
ðv ð ðas symbbeltid gicorenscipes cynno frvmcendo ðv gihælgedest
qui hanc solempnitatem. electionis gentium primitiis consecrasti
fyll middangeard wvldor ðin ⁊ vnderðiodo ðe folcvm ðerh
imple mundum gloria tua et subditis tibi populis per
lehtes ðines aedeava ꝥ berhtnisse
luminis tui appare claritatem. per

gilef allm' god ꝥte halwende ðin nive
Concede omnipotens deus. ut salutare tuum noua
heafna lehte wvndvrlic' ꝥ to hælo middang'des ece *dæg*
cælorum luce mirabili. quod ad salutem mundi hodierna
symbelnis' soðcvom vsvm symle in niwvngvm heartvm sie arisen
festiuitate processit nostris semper in nouandis cordibus oriatur.
ðerh
per d'.,

sel vs ve bid' driht' meodomlice gimersiga degla giryne
Da nobis quesumus domine digne celebrare misterium

ꝥ in vsver' halwendes ł hælendes cildhad wvndrvm licxændvm
quod in nostri saluatoris infantia miraculis coruscantibus
is giberhtad ⁊
declaratur. et corporalibus incrementis manifesta designatur.
mennisscniss ðerh
humanitas. per eundem.,

gionn ve bid' allm' god ꝥte hælendes middang'
Presta quesumus omnipotens deus. vt saluatoris mundi
stearre latva giypedo acennisse ðohtvm vsvm eft se ædeawde
stella duce manifestata natiuitas mentibus nostris reueletur
symle ⁊ gewæxe
semper et crescat. per

geinlihte driht' ve bid' folc ðin ⁊ lixvnge
Inlumina domine quesumus populum tuum et splendore
wvldres ðines hearte his symle giinliht ꝥte halwende sinvm ⁊
glorię tuæ cor eius semper accende ut salutare suum et
vnablinnendlice ongette ⁊ soðlice togigripe se ðe ðec m'
incensanter agnoscat et ueraciter adprehendat. qui tecum.,

(p. 3) iiii. NON' FEBR' PURIFICATIO SC'E MARIÆ

ic svoelce wingeard ic wæstmede svoetnis' gistences ⁊
Ego quasi uitis fructificaui suauitatem odoris. et
blostmo mines wæstm gistencnis' ⁊ fegernis'
flores mei fructum odoris et honestatis.,

ic moder fegernis' lvfsvmnis' ⁊ ondesnis' ⁊ micelnis'
Ego mater pulcrę dilectionis et timoris et magnitudinis
⁊ hælges hygtes in mec geafa alles lifes ⁊ soðfæstnis' in me'
et sanctę spei. in me gratia omnis uitę et ueritatis. in me
ælc hyht lifes ⁊ mæhtes
omnis spes uitae et uirtutis.,

oferfæreð to me alle ða ðe giwilnigað mec ⁊ frō cynnv̄
Transite ad me omnes. qui concupiscitis me et a genera-
minv̄ gie sie gifylledo gast f'ðon min of' hvniges svoet'
tionibus meis implemini. spiritus *enim* meus super mel dulcis.
⁊ erfeweardnis' min' of' hvnig ⁊ biobread gimynd mino in
et hereditas mea super mel et fauum memoria mea in
gecneoreso worvldo
generatione saeculorum

gicysse mec cysse mvðes sines f'ðon betro aron tido ðino
Osculetur me osculo oris sui quia meliora sunt. vbera tua
wine ⁊ stengcnis' smirenis' ðinra of' allo gimongo wyrtana ł
uino et odor unguentorum tuorum super omnia aromata.
wyrteno gimonge.

feger is levr ł hagospind ðin mego min svæ tvrtvres
Pulchra est gena tua. amica mea sicut turturis
svire ðin svælce svirbeg bvlas gyldenno gidoe ve
collum tuum sicut monilia murenulas aureas faciemus
ðe giberbedo svlfere
tibi uermiculatas argento.

heono ðv feger arð mego min heonv ðv feger ego
Ecce tu pulchra es amica mea. ecce tu pulchra occuli
ðino cvlfra
tui columbarum.,

mið ðy vere cynig in his girȩste ł sinv̄ nebb min min salde ł gisalde
Dum esset rex in accubitu suo nardus mea dedit
stencgnis' sin f'awlit ł recelces leof min me bitven
odorem suum fassciculus myrrȩ dilectus meus mihi. inter
titto mino giwuneð ł
ubera mea commorabitur.

ITEM COLLECTIONES

gilær ve bid' driht' folc ðin ⁊ ða ðe vta
Erudi quesumus domine plebem tuam. et quȩ extrin-
gerlico giseleð oeste ꝥ ve se giworðiad innveardlic' frō him ł gifylge
secus annua tribuis deuotione uenerari interius assequi
geafæ ðines lehte gilef ðerh driht'
gra(p. 4)tiæ tuæ luce concede. per dominum nostrum

allm' ece god mægenðrym ðin giðoncle ł
Omnipotens sempiterne deus. maiestatem tuam supplices
ve biddað ꝥ svæ ancen' svnv ðin ecelic *dæg* mið vser
exoramus. ut sicut unigenitus filius tuus hodierna die cum nostrȩ
lichome bisene in temple is giondveardad sva vs gidoe
carnis substantia in templo est presentatus. ita nos facias
giclænsadvm ðe ðohtvm ve se giondvardedo ðerh
purificatis tibi mentibus presentari. per eundem.

ðerhendig in vsig ve bidd' driht' gefe ðin ðv ðe
Perfice in nobis quesumus domine gratiam tuam qui
soðfæstes simeones onbasnvng ðv gifyldest ꝥ svæ he deað
iusti symeonis expectationem inplesti. vt sicut ille mortem
ne gisege ær ꝥ ðone gicoren driht gisea giearnade svæ
non uidit priusquam christum dominum uidere mereretur. ita
æc vs' ł ve lif gihalda we ece ðerh
et nos uitam optineamus aeternam. per eundem

ITEM CAPITULA IN CAPVT IEIUNII.

ðas cvoeð driht' gicerreð gie to me in allre hearte
Haec dicit dominus. Conuertimini ad me in toto corde
iero in feast'ne ⁊ vope ⁊ hreame ł ⁊ cleafað hearta ivero
uestro in ieiunio et fletu et planctu et scindite corda uestra
⁊ no voedo ivero
et non uestimenta uestra.

gicerrað to driht' god iver' f'ðon rv̄mód ⁊
Conuertimini ad dominum deum uestrum quia benignus et
mildheart is giðyldig ⁊ monigfald' miltheart' ⁊ vnnend ł f'gefend
misericors est patiens et multę misericordiæ. et prestabilis
of' yfelgiornisse
super malitia.

ceig ł clioppa ne blin' svælce bema vpahef stefne ðin ⁊
Clama ne cesses quasi tuba exalta uocem tuam. et
gisægi folce minv̄ hehsynna hiara ⁊ hvse iacob' synno
annuntia populo meo scelera eorum et domui iacob peccata
hiara mehc ⁊ f'ðon of *dæg* in *dæg* soecað ⁊ givta vegas mino
eorum me etenim de die in diem qua(p. 5)erunt et scire uias meas
vallað
uolunt.

mið ðy ðv ageatas ðæm hvngrige savel ðin ⁊ sawel
Cvm effuderis esurienti animam tuam et animam
awoerdedo ł asvoenc' ðv gifylldest ariseð in ðiostrvm leht ðin ⁊ ðiostro
afflictam repleueris orietur in tenebris lux tua et tenebrę
ðino biðon svoelce mid *dæg*
tuæ erunt sicut meridies.

heono ne is giscyrtedo hond driht' ꝥte hæle ðy læs mægi
Ecce non est adbreuiata manus domini. vt saluare nequeat
ne æc gihefigad is eare his ꝥte ne gihere
neque adgrauata est auris eius ut non exaudiat.

INCIP' CAPITVLA IN LXX.

broðro nvton gie ꝥ ða ða ðe in spyrde iornað allo
Fratres. ne scitis quod hii qui in stadio currunt omnes
wvted' iornað ah an onfoað ðone sig suæ iornað gie ꝥte
quidem currunt. sed unus accepit bradium. sic currite ut
gie gigripa
conprehendatis.

broðro ælc se ðe in erning giflitað ł giteð frō allv̄ hine
Fratres. omnis qui in agone contendit ab omnibus se

bihalde ⁊ ðа wvt' ꝥ sceomlic sigbeg hia onfoe ve
abstinet. et illi quidem ut corruptibilem coronam accipiant nos
wvt' vnsceomlic'
autem incorruptam.

broðro ic cvðlice sva ic iorne no svælce in vnwvted' svæ
Fratres. ego igitur sic curro non quasi in incertum sic
ic fehto no svoelce lytt ðerscende ah bego ł clænsigo lichoma
pugno. non quasi æram uerberans. sed castigo corpus
min ⁊ in nedhernise ł in ðeadōe ic bego ðy læs mið oðrv̄
meum et in seruitutem redigo. ne forte cum aliis
ic mersigo seolfa f'cyðed ic sie gifremmad.
predicauerim ipse reprobus efficiar.

IN LX.

broð' lvstlice ic wvldrigo in vntrymnissvm minv̄ ꝥte
Fratres. libenter gloriabor in infirmitatibus meis ut
inbye in mec mægn cristes
inhabitet in me uirtus christi.,

broð' mið ðy ic væs lytel ic spræc svæ lytel
Fratres. cum essem paruulus loquebar ut paruulus
ic hogade svæ lytel ic giðohte svæ lytel ða wvt'
sapiebam ut paruulus cogitabam ut paruulus. quando *autem*
aworden ic am voer ic giidlade ða ðe voeron lytles
factus sum uir euacuaui quę erant paruuli.

broð' nv wvt' wvnað lvfv ł gileafa hyht godes lvfv
(p. 6) Fratres nunc autem manent fides spes caritas
ðrī ðas mara wvt' ðisra is broðerlvtv
tria haec. maior autem horum est caritas.

broð' menn ne ængv̄ gie gidæfnað bvtan ꝥte bitwien
Fratres. nemini quicquam debeatis. nisi ut inuicem
gie lvfige se ðe f'ðon lvfað ðone neste æ gifylleð
diligatis. qui enim diligit proximum legem impleuit.

broð' gif ꝥ is bibod in ðissv̄ worde eft is giboeted
Fratres. si quod est mandatum in hoc uerbo instauratur.
lvfa ðv ðone neste ðin svæ ðec seolfne
diliges proximum tuum sicut te ipsum.

broð' lvfv ðæs nestes yfel ne wyrceð fylnisse
Fratres. dilectio proximi malum non operatur plenitudo
f'ðon æes is
ergo legis est dilectio.

HAE SUNT COLLECTIONES IN SEPTUAGESSIMA VSQUE CAPVT IEIVNII

beado folces ðines ve bid' drih' rv̄modlice giher ꝥte
Preces populi tui quesumus domine clementer exaudi. vt

ða ðe soðlic f'e synnṽ vsvm ve biðon asvoencde f'e ðines nome
qui iuste pro peccatis nostris affligimur. pro tui nominis
wvldre miltheartlice ve sie friado
gloria misericorditer liberemur.

god ðv ðe gisceawast f'ðon of nængvm vser' dede vc
Deus qui conspicis quia ex nulla nostrę actione con-
gitrivadon gilef rūmodlice ꝥte wið wiðirwordniso allo larwes
fidimus. concede propitius ut contra aduersa omnia doctoris
hæðinra scildnise ðinvm ve sie gitrȳmedo
gentium protectione tua muniamur. per.

gibeado vsra ve bid' drih' rṽmodlice giher ⁊ æc
Preces nostras quesumus domine clementer exaudi. atque
frō synna bendṽ vnbvndeno frō ælcṽ vsig wiðirwordnissvm
a peccatorum uinculis absolutos ab omni nos aduersitate
gihald dr'
custodi. per dominum.

god ðv ðe ðerh vnasæcgendlic' bihaldnise halges gihrynes
Deus qui per ineffabilem obseruantium sacramenti
ðeana ðinra f'egearwast willo geafṽ gefe ðines hearta
famulorum tuorum preparas uoluntates. donis gratiæ tuæ corda
vsra giclænsig ꝥte hælgo is oeste to smeanne smyltvm
nostra purifica. vt quod sancta est deuotione tractandum. sinceris
ðohtvm ve gifylga dr'
mentibus exsequamur. per dominum.

gilef ve bidd' allm' god tederniss' vser'
(p. 7) Concede quesumus omnipotens deus. fragilitati nostrę
cvoemlic' giðafende ꝥ his eftnivuwvnges tohigvng ⁊ arfæst'
svfficientiam competentem. ut suę reparationis affectum. et pia
lifbrycgvng gilehta' ⁊ mið wynsvmnis' vnderfoe
conuersatione recenseat. et cum exultatione suscipiat. per.,

afirr frō vs driht ve bid' vnrehtvisso vsra ꝥte
Aufer a nobis domine quesumus iniquitates nostras. ut
to halgo hælgana clænṽ we gearniga ðohtvm inngeonga
ad sancta sanctorum puris mereamur sensibus introire. per d'

god ðv ðe vsig in miclvm froecelnisṽ gisetedo vast tedernise
Deus qui nos in tantis periculis constitutos scis fragilitate
ne mægi vnderbeara sel vs hælo ðohtes ⁊ lichomes ꝥte
non posse subsistere da nobis salutem mentis et corporis. ut
ða ða ðe f'e synnṽ vsṽ ve giðoligað ðec fvltemende f'esviðe ve
ea quæ pro peccatis nostris patimur. te adiuuante uincamus.

per d'

allm' ece god vntrȳmnise vsa'
Omnipotens sempiterne deus. infirmitatem nostram
mildelice biseh ⁊ æc to scildnise' vsig sviðra ðines
propitius respice. atque ad protegendum nos. dexteram tuæ
mægenðrymmes
maiestatis extende. per

giricsa ve bid' driht' folc ðin ⁊ gefe ðines in
Rege quesumus domine populum tuum. et gratiæ tuæ in
ðæm geafo gimonigfalda ꝥte frō allv̄ frio ondspyrnisv̄ ⁊ tid·
eo dona multiplica. ut ab omnibus liber offensis. et tempo-
licv̄ ne sie asvndrad ł fvltvmv̄ ⁊ ecelicv̄ gifeaga insetenv̄
ralibus non destituatur auxiliis. et sempiternis gaudiat institutis.

per

FERIA . IIII. CAPUT IEIUNIVM',"

gilef vs driht' fvltvmo compdomes cristin'
Concede nobis domine presidia militiæ christiane
halgv̄ onginna fęstinv̄ ꝥte ongægn gastlico vnrehtviso
sanctis inchoare ieiuniis. ut contra spiritales nequitias
gifehtendo bihaldennise' ve sie afæstnado fvltemv̄
pugnaturi. continentię muniamur auxiliis. per.

gionn driht' gileaffvllv̄ ðinv̄ ꝥte fæstinra is
Presta domine fidelibus tuis. ut ieiuniorum est
ða arwyrðo hehtido ⁊ gibyredlicv̄ arfæst' hia onfoc ⁊ sorgleasv̄
ueneranda solemnia et congrua pietate suscipiant et secura
oeste hie ðerhiorne
deuotione percurrant. per dominum .

giscild driht' folc ðin ⁊ frō allv̄ synnv̄
Tuere domine populum tuum. et ab omnibus peccatis
rv̄modlice giclænsig f'eðon nængo him ł gisceðeð viðerwordnise gif
clementer emunda. quia nulla ei nocebit aduersitas si
nængo gionvældeð vnrehtvise
nulla dominetur iniquitas. per

god ðv ðe synno ondspyrnas ł mið hreovnisse gicvoemes ł gicvoemed bist
(p. 8) Deus qui culpa offenderis penitentia placaris.
beado folces ðines biddendes rv̄modlice biseh ⁊ svyppa ðines
preces populi tui supplicantis propitius respice. et flagella tuae
vraððo ðio ł ða ðe f'e synnvm vsv̄ ve giearnia ymbwoend
iracundiæ quę pro peccatis nostris meremur auerte.
ð
per d'

ða onginnendo fæsteno ve bidd' driht' godlicv̄ mersvnge
Inchoata ieiunia quesumus domine. benigno fauore

f'efylg ꝥte bihaldennisse ꝥ lichomlice ve agefe
prosequere. ut obseruantiam quam corporaliter exhibemus
ðohtv̄ ve mægi gifylle smyltlic' ð
mentibus ualeamus implere sinceris. per d'

sel ve bid' driht' gitriwvm ðinv̄ fæstinv̄ eastorlicv̄
Da quesumus domine fidelibus tuis ieiuniis paschalibus
gibyredlice ꝥ ve se coreno ꝥte onfengo symbellice clænsvnge
conuenienter aptari. ut suscepta solempniter castigatio
lichomes allvm to væstme givæxe savla ð
corporalis. cunctis ad fructum proficiat animarum. per

do vs ve bid' driht' hælo vsra intingo ⁊
Fac nos quesumus domine salutis nostrę. causas et
oestv̄ symle giniwia ðeadomes ⁊ oestlicc' eft bigeonga
deuotis semper frequentare seruitutis et deuotius recolere
aldorlice agvnneno ð
principaliter inchoatas. per dominum.,

gihelp vsig god vser' ꝥte agvnneno fæstino worðlice
Adiuua nos deus noster. ut inchoata ieiunia honorabiliter
eft nivando oestlicv̄ ðohtv̄ gifylga we
recensentes deuotis mentibus assequamur. per .

gibedes , ðisses gerlic' mersvnge gladiendo ve bidd'
Obsecrationis huius annua celebritate laetantes quesumus
driht' ꝥte eastorlic' woercv̄ onðiodendo fvllv̄ his
domine. vt paschalibus actionibus inherentes. plenis eius
gifremnissv̄ gigladia we ð
effectibus gaudeamus. per d'

tocym ł driht' gibeadv̄ vsv̄ ꝥte ðis hehtid'
Adesto domine suplicationibus nostris. vt hoc solemne
fæstin ꝥ ðohtv̄ lichomv̄ æc gemendv̄ halwoendlicc
ieiunium quod animis corporibusque curandis salubriter
gisetted is oestlic' hernise ve gimersia
institutum est deuoto seruitio celebremus. per.

(p. 9) CAPIT' IN QUADRAGESSIMA .I.

ðas cvoeð driht' god heono ic seolf eft soeca scip
Haec dicit dominus deus. ecce ego ipse requiram oues
mino ⁊ ic soeco ł hia svæ giniosað hiorde ede his on dægi
meas et uisitabo eas sicut uisitat pastor gregem suum in die
ðon' bið in middv̄ scipa hiora tostrogdenra
quando fuerit in medio ouium suarum dissipatarum.

ic giniosige scip mino ⁊ ic fria hia of allv̄ stov̄ in
Visitabo oues meas et liberabo eas de omnibus locis in

ðæm tostrogdeno veron on dægi volcenes ⁊ mistes
quibus dispersę fuerant in die nubis et caliginis.

ic gilese scip mino ⁊ ic hia giresta dom cvoeð
Ego pascam oues meas. et ego eas accubare faciam dicit
driht'
dominus.

ver gife bið soðfæst ⁊ gedoeð dom ⁊ soðfæstnis'
Vir si fuerit iustus et fecerit iudicium et iustitiam inter

uirvm et uirum.

in bibodvm minv̄ gigæð ⁊ domas mino gihaldeð
In preceptis meis ambulauerit. et iudicia mea custodierit
þte gidoe soðfæstn' ðes soðfæst is life gilifeð cvoeð driht'
ut faciat ueritatem hic iustus est uita uiuet ait dominus.

ðas cvoeð driht' god sawel ðio ðe gisynngað ðio
Haec dicit dominus deus. anima quæ peccauerit ipsa
sie dead bearn ne bereð vnrehtvisnisse fadores ⁊ se fæder ne
morietur filius non portabit iniquitatem patris. et pater non
beres vnrehtvissnise bearnes
portabit iniquitatem filii.

ðas cvoeð driht' god mið ðy ymwoendes hine se arleasa frō
Haec dicit dominus deus. Cum auerterit se impius ab
arleasnisse his ꝥ wyrcend væs ⁊ gidoeð dom ⁊ soðfæstn'
impietate sua quam operatus est et fecerit iudicium et iusti[ti]am
ðe ilca savel his giliffæstað
ipse animam suam uiuificabit.,

soecað gie driht' mið ðy gimitta mægi in'veardlice cliopað hine
Querite dominum dum inueniri potest inuocate eum
mið ðy neh is
dum prope est.

f'leta se arleasa weg his ⁊ wer vnrehtwis
Derelinquat impius uiam suam et uir iniquus
smeawngo his ⁊ eft giwoende to driht' ⁊ milsend bið his
cogitationes suas. et reuertatur ad dominum et miserebitur eius.
⁊ to gode vserne f'ðon monig is to f'geafanne
et ad deum nostrum quoniam multus est ad ignoscendum.,

gimilsa vser' god alra ⁊ biseh vsig ⁊ ædeava
(p. 10) Miserere nostri deus omnium. et respice nos et ostende
vs leht milsa ðinra
nobis lucem miserationum tuarum.

ve syngadon vnrehtvisnise ve dydon driht' in alle soðfæst'
Peccauimus iniquitatem fecimus. domine in omni iustitia

ðin se ymbvoended ic biddo wræðo ðin ⁊ wælm' ðin frō ceastre ðin
tua. auertatur obsecro ira tua et furor tuus a ciuitate tua
hierv' ⁊ frō more halgv̄ ðinv̄
hierusalem et monte sancto tuo.

svnv gif ðv hæfeð wel doe ðec mið ⁊ gode wyrðo asægdnisse
Fili si habes bene fac tecum et deo dignas oblationes
gibreng gimyndig wæs ðu f'ðon deað ne lattað ⁊ cyðnise
offer. memor esto quoniam mors non tardat. et testamentum
hellvarana f'ðon ædeawad is ðe
inferorum quia demonstratum est tibi.

svnv gieerr to gode ⁊ f'let synno ðino gibidde
Fili conuertere ad deum. et relinque peccata tua pręca
wvt' ondwliote his ⁊ wona ꝥ ondspyrnis'
autem faciem eius et minue offendiculum.

svnv ðv gisyngades ðy læs ðv giece eft' ah ⁊ of
Fili peccasti ne adicias iterum. sed et de
ðæm aldvm gibidda ꝥte ðe biðon f'gefeno
pristinis deprecare ut tibi remittantur.

broð' wyrcað gie woerc iver' aer tiid ⁊ gisileð
Fratres. operamini opus uestrum ante tempus et dabit
ivh driht' meard iuer' in tid his
uobis dominus mercedem uestram in tempore suo.

ve gitrȳmeð ivih ðy læs in idilnis' gefe godes
Fratres. ortamur vos ne in uacuum gratiam dei
gie eft onfoe cvoeð f'ðon tide ondfenge ic giherde ðec ⁊ on dægi
recipiatis. ait enim tempore accepto exaudiui te et in die
hæles ic gihalp ðec
salutis adiuui te.

broð' heono nv tid cð ondfengelic heone nv
Fratres. ecce nunc tempus acceptabile ecce nunc
dægi hæles nængv̄ menn sellendo ængv̄ ondspyrnis' ꝥte no ateled sie
dies salutis. nemini dantes ullam offensionem ut non uituperetur
hernise vsa' ah in allv̄ agefe ve vsig seolfa
ministerium nostrum. sed in omnibus exhibeamus nosmetipsos
svæ godes hero
sicut dei ministros.

broð' ve biddað ivih giðreað gie ða vnbliðo gifroefrað
Fratres. rogamus uos corripite inquietos consolamini
ða metmiclo vnderfoað ðǣ vntrȳmigv̄ giðyldigo wosað to allvm
pusillanimes. (p. 11) suscipite infirmos. patientes estote ad omnes.

broð' giseað gie ðy lęs aenig *monn* yfel f'e yfle ængvm
Fratres. videte ne quis malum pro malo alicui

agelda ah symle ꝥte god is fylgeð gie bitven ⁊ in
reddat. sed semper quod bonum est sectamini inuicem et in
allv̄
omnes.

broð symle gefeað bvtan bitvihblinnisse gibiddað in
Fratres. semper gaudete sine intermissione orate. in
allvm ðoncvnco doeð gie ðis is f'ðon villo godes in criste
omnibus gratias agite haec est *enim* uoluntas dei in christo
hælende in allv̄ iuih
iesu in omnibus uobis.,

broð' wosað gie gimaco ł gilicbiseno godes svæ svnv leafa
Fratres. estote imitatores dei sicut filii karissimi
⁊ gað gic in lvfv svæ æc crist gilvfade vsig ⁊ gisalde
et ambulate in dilectione sicut et christus dilexit nos. et tradidit
seolfe hine f'e vsig geafa ⁊ asægdnisse gode in gistenc
semetipsum pro nobis. oblationem et hostiam deo in odorem
svoetnises
suauitatis.

broð' gie veron forðon hvilvm ðiostres nv wvt'
Fratres. eratis *enim* aliquando tenebrę. nunc autem
leht in driht' svæ beorno lehtes gaað gie wæst f'ðon lehtes is
lux in domino. ut filii lucis ambulate. fructus enim lucis est
in ælcv̄ godscipe ⁊ soðfæstn' ⁊ soðnise
in omni bonitate et iustitia et ueritate.

broð' ælc word yfel of mvðe iuerv̄ ne soðcyme
Fratres. omnis sermo malus ex ore uestro non procedat.
ah gif hvoelc god to girine gibyredlices ꝥte giselle
sed si quis bonus ad edificationem oportunitatis ut det
geafa ðæm herendv̄
gratiam audientibus.

broð' nællað gie ꝥte unrotsiga gast haligne in ðon
Fratres. nolite contristari spiritum sanctum in quo
gimercado aron gie on dægi gilesnisses
signati estis in die redemptionis.

aelc bitternisse ⁊ irra ⁊ wræððo ⁊ ceir
Fratres. omnis amaritudo et ira et indignatio et clamor
⁊ ebolsvng sie ginv̄men from ivh mið ælcv̄ yfelgiornise
et blasphemia tollatur a uobis cum omni malitia.

broð' wosað gie bitven vel rv̄modo miltheorto gefendo
Fratres. estote inuicem benigni misericordes. donantes
bitvien svæ æc god in criste salde ivh
inuicem sicut et deus in christo donauit uobis.

broð' symle vsig ða ðe ve lifigað in deað
Fratres. semper nos qui uiuimus in mortem
ve biðon sald f'e ðæm hælende ꝥte æc lif hælendes giypped se in
tradimur (p. 12) propter iesum ut et uita iesu manifestetur in
lichõa vsra deadlicū
carne nostra mortali.

broð' alle vsig ꝥ ve sie giyppedo gidæfnað bif'an hehseðle
Fratres. omnes nos manifestari oportet ante tribunal
cristes ꝥte gibrenga an eghvoelc syndrigo dedo lichomes svæ dyde
christi. ut referat unusquisque propria corporis. prout gessit
oððe gód oððe yfel
siue bonum siue malum.

broð' mæhtig is god ælc gefe gimonigfaldiga
Fratres. potens est deus. omnem gratiam habundare
gidoa in iwih ꝥte in allū symle ælc gicvoemnise ł
facere in uobis. ut in omnibus semper omne sufficientiam
hæbbendo gie monigfaldiga in ælcū woerc god
habentes abundetis in omne opus bonum.

broð' gifeað wisfæsto wossað gie gitrȳmað gie ꝥ ilca
Fratres. gaudete perfecti estote exortamini idem
hogað gie sibb habbað ⁊ god lvfsūnis' ⁊ sibbes bið
sapite. pacem habete. et deus dilectionis et pacis erit
ivih mið
uobiscum.

ne ænig *monn* ivih gidoeme in męte ł in drince ł in
Fratres. nemo uos iudicet in cibo aut in potu aut in
dæl dæges symbel' ł nome ł svnnadaga ða sindon f'ascya
parte diei festi. aut nomine aut sabbatorum quę sunt umbra
ðara toweardra lichoma wvt' cristes ne ænig *monn* ivih gisvica
futurorum corpus autem christi nemo uos seducat.

broð' giwoedes ł ivih svoelce gicoreno godes hælgo ⁊ gileafo
Fratres. induite uos sicut electi dei sancti et dilecti
innaðo miltheartnisses weldonis' ł rūmod' eðmodnise gimetfæstnis'
uiscera misericordiæ. benignitatem humilitatem modestiam.
giðyld vnderbearað bitvien ⁊ onwældað ivh seolfū
patientiam. subportantes inuicem et dominantes uobismetipsis.

broð' sibb cristes giwynsūiga in heartū ivr' in ðæm
Fratres. pax christi exultet in cordibus uestris in qua
æc gie giceigdo aron in anū lichome ⁊ giðoncolo wosað gie word cristes
et uocati estis in uno corpore et grati estote uerbum christi
gibye in ivih monigfaldlice
habitet in uobis abundanter.

broð' all ꝥ svæ hvædd gie gidoe in worde in woerce
Fratres. omne quodcumque facitis in uerbo aut in opere.
alle in nome driht' hælendes doað gie ðoncvnga doendo gode
(p. 13) omnia in nomine domini iesu facite gratias agentes deo
⁊ feder ðerh ðone
et patri per ipsum.

COLLECTIONES UNDE SUPRA

god ðv ðe cirica ðin gerlicv̄ fæst'nlic' bihaldnisse
Deus qui aeclesiam tuam annua quadragesimali obseruatione
ðv giclænsas gionn ðivonv̄ ðinv̄ ł higo ðine ꝥte ꝥ frō ðe gihalda
purificas. presta familiæ tuæ. ut quod a te optinere
mið f'hæftnise bið gicostad ðisv̄ godv̄ woercv̄ we gifylga
abstinendo nititur hoc bonis operibus exequamur. per.

sel vs ve bid' allm' god éce hates'
Da nobis quesumus omnipotens deus. æterne promissionis
gifea soeca ⁊ ða bigetno hraeðe' gimitta ð
gaudia querere. et quæsita citius inuenire. per d'

ves ðv ł tocv̄ ve bid' driht' gibeadum vsvm ⁊
Adesto quesumus domine supplicationibus nostris. et
in ðinv̄ miltheartnis' gitriwendo frō ælcv̄ vsig wiðirwordnise gihald
in tua misericordia confidentes ab omni nos aduersitate custodi.
ð
per.

gicerr vsig god halwoend' vsern' ⁊ ꝥte vs fæst'n
Conuerte nos deus salutaris noster. et ut nobis ieiunium
fæstin' giðii ðohtv̄ ł ðohto vsra heofonlicv̄ gilær
quadragesimale proficiat mentes nostras cælestibus instrue
ðeadscipvm ð
disciplinis. per

biseh driht' higo ðin ⁊ gionn ꝥte mið ðe ðoht
Respice domine familiam tuam et presta. ut aput te mens
vsra ðinv̄ villo giscina ða ðe hine flæsces wonvnge
nostra tuo desiderio fulgeat quę se carnis maceratione
gibega ð
castigat. per d'

gibeodo vsra ve bid' driht' rv̄modlice giher ⁊
Preces nostras quesumus domine clementer exaudi. et
ongægn allo vs wiðirwordnis' sviðre ðines mægenðrym' giræc
contra cuncta nobis. aduersantia dexteram tuae maiestatis extende.
ð
per.

oest folces ðines ve bid' driht' rv̄mod
Deuotionem populi tui quesumus domine benignus
bihald ꝥte ða ðe ðerh f'hæfnise awonad' biðon in lichoma ðerh
intende. ut qui per abstinentiam macerantur (p. 14) in corpore. per
wæstem godes woerces hia sie giriordado in ðohte ð
fructum boni operis reficiantur in mente. per. d'

ðohto vsra ve bid' driht' lehtv̄ ðines brehtnises
Mentes nostras quesumus domine lumine tuæ claritatis
gieondfær ł ꝥte gisea ve mægi ða ðe doendo aron ⁊ ða ðe rehto sint
inlustra. ut uidere possimus quę agenda sunt et quę recta sunt
gidoa ve mægi ð
agere ualeamus. per dominum.

sel ve bid' driht' folcv̄ cristinv̄ ⁊ ða ðe
Da quesumus domine populis christianis . et quę
giondetað to ongeattanne ł ⁊ heofonlic ðing lvfiga ꝥ
profitentur agnoscere. et celeste munus diligere quod
symligað ł oft giniosað ð
frequentant. per.

ves ðv driht' miltheort folcv̄ ðinvm ⁊ ꝥ ðe doest
Esto domine propitius plebi tuae. et quam tibi facis
vossa oestig rv̄mode gihelp milsend' fvltv̄me
esse deuotam benigno refoue miseratus auxilio. per.

folc ðin driht' ve bid' mildelice bisigh
[P]opulum tuum domine quesumus propitius respice.
⁊ æc trō ðǣ syppo ðines wræððo rvmodlice ymbwoend
atque ab eo flagella tuæ iracundie clementer auerte .

per

scildend vserne bihald god ⁊ ða ðe yfelra vsera'
Protector noster aspice deus. et qui malorum nostrorum
hefignisse ve biðon aðryht ðerh ondfenge miltheortnis' ve sie friad ðe ðohte
pondere premimur. percepta misericordia libera tibi mente
ve gihersvmiga ð
famulemur. per

tocym ve bid' driht' gibeadv̄ vsv̄ ꝥ
Adesto quesumus domine supplicationibus nostris. ut
wossa ðec gefende we giearniga ⁊ bitvih wala eðmodo ⁊ bitvien
esse te largiente mereamur. et inter prospera humiles. et inter
wiðirwordnisso orsorgo
aduersa securi. per dominum.

dedo vsra ve bid' driht' ⁊ ða inbolgeno
Actiones nostras quesumus domine et aspirando
f'acv̄ ⁊ mið helpe gifylga ꝥte allo wyrcengo ⁊ frō ðe
preueni et adiuuando prosequere. ut cunta operatio et a te

sȳle onginnc ⁊ ðerh ðec ða onfoendo sie giendado ð
semper incipiat et per te cepta finiatur. per .

god ðv ðe bisiist ælc vsig mæhtc gisceadest bitvih ł bin'a
[D]eus qui conspicis omni nos uirtute destitui inte(p. 15)rius
bvtan æc gihald æc ꝥ frō allvm wiðirweardnissv̄
exteriusque custodi. et ut ab omnibus aduersitatibus
ve sie gitrȳmed in lichome ⁊ fro woewvm giðohtvm ve sie giclænsado in
muniamur in corpore et a prauis cogitationibus mundæmur in
ðohte ðerh
mente . per .

gionn ve bidd' allm' god ꝥte higo ðin
[P]raesta quesumus omnipotens deus. ut familia tua.
ða ðe hia mið woerdnise'ł flæsc frō giriordvm gihaldað mīð fylginge
quę se affligendo carnem ab alimentis abstinet sectando
soðfæstnise frō synne gifeasta ðerh
iustitiam a culpa ieiunet. per dominum.

ðerhendig ve bid' driht' rv̄mod in vs bihalden-
Perfice quesumus domine benignus in nobis obser-
nisses halges helpe ꝥte ða ðec frv̄scepend doendo we
uantiæ sanctę subsidium. ut quę te auctore facienda cog-
ongeton ðec wyrcende we gifylle ð
nouimus te operante impleamus. per

folc ðin driht' miltheart eft biseh ⁊ ða frō
[P]opulum tuum domine propitius respice. et quos ab
giriordvm f'habba frō sceððendv̄ æc ðon woerdnisv̄
escis carnalibus precipis abstinere a noxiis quoque uitiis
giblinna f'gef ł gilef
cessare concede. per

gionn vs driht' ve bid' helpe gefe' ðines
Presta nobis domine quesumus auxilium gratiæ tuæ.
ꝥte mið fæstinv̄ gibeadv̄ gibyredlice giðoncolo we sie alesad frō
ut ieiuniis et orationibus conuenienter intenti liberemur ab
fiondvm ðohtes ⁊ lichomes ð
hostibus mentis et corporis. per d'

sel ve bidd' alm' god ꝥte halgv̄ vsig giclæn-
[D]a quesumus omnipotens deus. ut sacro nos purifi-
svnge fæstinv̄ smyltv̄ ðohtvm to halgo tocymendo ðv doest
cante ieiunio. sinceris mentibus ad sancta uentura facias
ðerhcyme ð
peruenire. per.

sel ve bid' driht' vsvm gifremnisse fæstinv̄
Da quesumus domine nostris effectum ieiuniis

halwoende ꝥte clænsvnge lichomes ondfoengo to vsra ymbwoend-
salutarem ut castigatio carnis assumpta. ad nostrarum uegeta-
ng ł of'liora savla ð
tionem transeat animarum. per dominum.

hiorad ðin ve bid' driht' mið symlinga arfæstn'
Familiam tuam quesumus domine continua pietate
giheald ꝥte ða in anra hyht gefes heofonlices inn bið gicosted heofonlicv̄
custodi. ut quę in sola spe gratiæ celestis innititur. cælesti
wvt' giscildnise we sie gitrȳmed ð
etiam protectione muniatur. per dominum.,

heortv̄ vsvm we bid' driht' rvm' ondæl
Cordibus nostris quesumus domine benignus infunde.
ꝥte svæ frō giriordv̄ lichomlicv̄ we bihalda vsig sig ðoht æc ðon
ut sicut ab escis (p. 16) corporalibus abstinemus. ita sensus quoque
vsra frō woerdnisv̄ eft we sie afirred frō farv̄ ð
nostros a noxiis retrahamus excessibus per.

vnde cyme vs driht' miltheartnisse ðin ꝥte frō
Subueniat nobis domine misericordia tua. ut ab
onbiotendv̄ synna vsra froecilnissvm ðec ve giearniga
imminentibus peccatorum nostrorum periculis te mereamur
we sie gihæledo ð
protegente saluari. per dominum.

gionn vs ve bid' driht' ꝥte halwoendv̄ fæstinv̄
[P]resta nobis quesumus domine. ut salutaribus ieiuniis
gilæredo frō sceððendv̄ æc ðon woerdnisv̄ ł svn' bihaldendo rv̄modnis'
eruditi. a noxiis quoque uitiis abstinentes. propitiationem
ðin ðy eðelicor ł eaðor we bigette ð
tuam facilius impetremus. per.

gilef ve bid' allm' god ꝥte ða ðe scildnises
Concede quesumus omnipotens deus. ut qui protectionis
ðines gefe we soecað gifriado frō allvm yflvm sorgleasv̄ ðe
tuæ gratiam querimus liberati ab omnibus malis secura tibi
ðohte gihera we ð
mente seruiamus. per.

fæstino vsra we bid' driht rv̄modlicv̄ helpe
[I]eiunia nostra quesumus domine benigno fauore
gifylga ꝥte svae frō giriordvm in lichoma svæ frō synnv̄
prosequere. ut sicut ab alimentis in corpore ita a uitiis
ve gifæstæ in ðohte ð
ieiunemus in mente. per dominum.

god ðv ðe in woestigv̄ londe monigfaldnisse folces ðinv̄
Deus. qui in deserti regione multitudinem populi tua

mæhte giriordest in ðisses æc ðon vorvldes giliorendlices frō erninge
uirtute satiasti. in huius quoque seculi transeuntis excursu.
giriord v́s gastlic ðy læs we aspringa agef ð
uictum nobis spiritalem ne deficiamus inpende. per.

god ðv ðe ⁊ soðfæst mearda ðara earnvnge ⁊ synnv̄
[D]eus. qui et iustis premia meritorum et peccatoribus
ðerh fæstinv̄ f'gefnise ðv givnna gimilsa giðoncv̄ ł ðinv̄ ꝥte
per ieiunium ueniam prebes miserere supplicibus tuis ut
agyltinges vsra ondetnisse f'gefnisse gitrȳma onfoa synn
reatus nostri confessio indulgentiam ualeat percipere delic-
ð
torum. per dominum.

gionn we bid' allm' god ꝥte ða fæstino
Presta quesumus omnipotens deus. ut quos ieiunia
oestlico hia giclænsigo ða ilca æc oesto halig gigladiga ꝥte
uotiua cas(p. 17)tigant. ipsa quoque deuotio sancta lætificet. ut
earðlicv̄ gifremnissv̄ ł gimetgadv̄ ðy eaðor heofonlico we giniōma ð
terrenis affectibus mitigatis. facilius cælestia capiamus. per dominum.

god ðv ðe mið unasæcgendlicv̄ middang' ðv eft niwas halgvm girynv̄
Deus qui ineffabilibus mundum renouas sacramentis
gearwig ł gionn we bid' ꝥte cirica ðin ecelicv̄ giðii insetnis'v̄
presta quesumus. ut aeclęsia tua æternis proficiat institutis.
⁊ tidlicvm ł ne sie asceaden frō fvltv̄mv̄
et temporalibus non destituatur auxiliis. per

sie driht' we bid' f'e gefe ðin wæstimlic
[F]iat domine quesumus. pro gratiam tuam fructuosus
vser' oestes tohigvng ł gifremn' f'ðon ða vs giðvngon
nostrę deuotionis affectus. quia tunc nobis proderunt
ða onfoendo fæstino gif ðines sie gicvoemlico arfæstnise
suscepta ieiunia. si tuae sint placita pietati. per

god ðv ðe hyhtendv̄ on ðec ꝥte sie gimilsado rehtlicor ðv giceas'
Deus qui sperantibus in te misereri potius eligis
ðon iorsiga sel vs gimeodomlice woepa yfla ða ðe we dydon ꝥte ðines
quam irasci. da nobis digne flere mala quę fecimus ut tuę
gifrofor' geafona gimitta we mægi ð
consolationis gratiam inuenire ualeamus. per d'.

ITEM CAPIT' EX PROFETIS DE PASSIONE D'NI·,·

ofer mor mistig ł ahefað becon gihebbað stefne
Super montem caligosum leuate signum exaltate uocem
ahefað hond ⁊ inngę ða gæto aldormen'
leuate manum et ingrediantur portas duces.

ðas cvoeð driht ic am ic am ðe ðe ic gidilga
Haec dicit dominus. ego sum ego sum qui deleo
vnrehtwisn' ðino f'e mec ⁊ synna ðinra no
iniquitates tuas propter me et peccatorum tuorum non
eft ic gimyndga
recordabor.

in tide gicvoemlicv̄ ic giherde ðec ⁊ on *dæg* hæles
In tempore placito exaudiui te. ct in die salutis
helpend am ðines
auxiliatus sum tui.,

driht' god vntynde me eare ic wvt' ne wiðcviðo
Dominus deus aperuit mihi aurem ego autem non con(p. 18)tra
on bæcling ne eadig lichome min ic gisalde slændvm ⁊
dico retrorsum non abii. corpus meum dedi percutientibus et
hleawro mino ymbwoendendv̄ onsion min ne ymbcerdig frō giðreandvm
genas meas uellentibus faciem meam non auerti ab increpantibus
⁊ gispittendv̄ on mec
et conspuentibus in me.

driht' god helpend min ⁊ f'eðon nam ic
Dominus deus auxiliator meus. et ideo non sum
sceomigende f'ðon ic gisette ondwlioto mino soelce stancarr heard ⁊
confusus. ideo posui faciem meam ut petram durissimam et
ic wat f'ðon ne biom ic sceomigende
scio quoniam non confundar.

hvoelc of ivh ondredende god herende stefne esnes sines
[Q]uis ex uobis timens deum audiens uocem serui sui.
hvoelc gieade in ðiostrvm ⁊ nis leht him gihyhte in
quis ambulauit in tenebris et non est lumen ei. speret in
nome driht' ⁊ gicvnned bið in driht' gode sin
nomine domini et innitatur in domino deo suo.

driht' hvoelc gilefeð gihernis vsvm ⁊ earm
Domine quis credidit auditui nostro. et brachium
drihtnes is ⁊ astigeð svoelce gibrogne ł bif'a
domini cui reuelatum est et ascendet sicut uirgultum coram
hine ⁊ svoelce wyrtrvm of earðe ðyrstendv̄
eo et sicut radix de terra sitienti

alle we svoelce scipo we gidwaladon an eghvoelc on weg
[O]mnes nos quasi oues errauimus unus quisque in uiam
his giwærlde ⁊ driht' gisette on hine vnrehtwisn' allra
suam declinauit. et dominus posuit in eo iniquitatem omnium

vsra agefen wæs f'ðon he seolf walde ⁊ ne vntynde mvð
nostrum oblatus est quia ipse uoluit et non aperuit os
his
suum.

gihæl mec driht' ⁊ ic biom hæled hal mec do ⁊ hal
Sana me domine et sanabor saluum me fac et saluus
ic biom f'ðon herenisse min ðv arð
ero. quoniam laus mea tu es.

dæl min driht' cvoeð svel min f'eðon ic hido
Pars mea dominus. dixit anima mea propterea expectabo
hine god is driht' hyht'endū on hine sawle soecende
eum bonum est dominus sperantibus in eum animę querenti
hine
illum..,

god is gigeafiga mið svigvnga halwoend driht'
(p. 19) Bonum est prestolari cum silentio salutare domini
f'ðon ne f'drifað in ecnisse driht' ah gimilsageð
quia non repellet in sempiternum dominus sed miserebitur
æft' monigfaldnise miltheartnisse sinra
secundum multitudinem misericordiarum suarum.,

gismeað wegas vsra ⁊ gisoece we ⁊ gicerre we to
[S]crutetur uias nostras. et queramus et reuertamur ad
drihtne ahebbe we hearta vsra mið hondv̄ to drihtne in
dominum leuemus corda nostra cumanibus ad dominum in
heofnas
caelos.,

ðv læs ðv ymhwoende driht' eore ðin frō svoretvnge minv̄
Ne auertas domine aurem tuam a singultu meo
⁊ hreht'v̄ to ðv gineolecdest on dægi ðon' gii'cege ðec
et claribus adpropinquasti in die quando inuocaui te

ðv cvoede ðv læs ðv ondrede f'ðon ic am driht' god
dixisti ne timeas quia ego sum dominus deus
ðin
tuus.

gidoemdest driht' intinga sawles mines lesend lifes
[I]udicasti domine causam animę meæ redemptor uitę
mines driht' god min
meæ domine deus meus.

in tide gicwoemlicv̄ ic giherde ðec ⁊ on *dæg* hæles helpend am
In tempore placito exaudiui te et in die salutis auxiliatus sum
ðines ⁊ ic heald ðec ⁊ salde ðec in sibhe folces ꝥte ðv awoece ł awoehtest
tui. et seruaui te et dedi te in fedus populi. ut suscitares

eorðe ⁊ ðv giagnige erfwardniso gispilledo ꝥte ðv cvoeðe ðæm ða ðe
terram et possideres hereditates dissipatas ut diceres his qui
gibvndeno aron faras gie ⁊ ðæm ða ðe on ðiostrv̄ eft vnawriað gie
uincti sunt exite et his qui in tenebris reuelamini.

ITEM CAPITULE EX APOSTOLORUM

broð' crist to stondende hehsceaware ł bisc' towardra god
Fratres. christus adsistens pontifex futurorum bono-
fvllvnga ł ⁊ wistfæstlice hv́s ł no hondgiwoerc ꝥ
rum per amplius et perfectius tabernaculum non manufactum. id
is n . . ðisses giscæpp'es ne æc ðerh blod heffera ⁊
est non huius creationis. neque per sanguinem hyrcorum et
caltera ah ðerh agenlige blód inn foerde acne in
uitulorum sed proprium san(p. 20)guinem introiuit semel in
halga éco lesinge gimoeted
sancta aeterna redemptione inuenta.

broð' ðis f'ðon gifoelað gie in ivih ꝥ ⁊ in crist
Fratres. hoc *enim* sentite in uobis quod et in christo
hælend se ðe mið ðy on bisine godes were ł væs no nednioma gidoemede
iesu. qui cum in forma dei esset non rapinam arbitratus
ꝥte woere hine efne gilic gode ah hine seolfne ofdvne ahnag bisine
esse se equalem deo. sed semet ipsum exinaniuit formam
ðręles onfoende ł on onlicnisse monna aworden ⁊ onlicnisse
serui accipiens. in similitutinem hominum factus et habitu
gimoeted svæ *monn*
inuentus ut homo.

broð' crist gieðmodade hine seolfne aworden hersv̄
Fratres. christus humiliauit semet ipsum factus obediens
oð to deaðe deað wvt' rodes
usque ad mortem mortem *autem* crucis.

broð' crist aene f'e synnvm vsvm dead is
[F]ratres. christus semel pro peccatis nostris. mortuus est
soðfæst f'e vnsoðfæstvm ꝥte vsig agefe gode gideðed lichome
iustus pro iniustis. ut nos offerret deo mortificatus carne
gilifæsted wvt' gaste
uiuificatus autem spiritu.

broðro criste cvðlice mið ðy giðrowade in lichome ⁊ gie ðæm ilca
Fratres. christo igitur passo in carne et uos eadem
smeawnge ivih giwoepnigað f'ðon se ðe ðrowende is in lichome
cogitatione armamini quia qui passus est in carne
f'leten bið f'loren frō synnvm
desiit a peccatis.

broð' god wvt' ælces gefe se ðe gieliopade vsig in
[F]ratres. deus *autem* omnis gratiæ qui uocauit nos in
eco his wvldre in criste hælende lytel giðrowade ðe ilca
aeternam suam gloriam in christo iesu modicum passus ipse
ðerhgiendiga ⁊ gitrymma ⁊ gistaðolfæstniga ðæm wvldvr ⁊ onwæld
perficiet. et confirmabit solidabitque ipsi gloria et imperium
in worlda world' soðliee
in secula seculorum amen

broð' mið ðy ðageane synnfvllo we woeron crist f'
Fratres. cum adhuc peccatores essemus christus pro
vsig dead is micle mara eft giðingado halo we biðon in
nobis mortuus est multo magis reconciliati salui erimus in
lif ðæs
uita ipsius.

broð' gif god f'e vsig hva wið vs se ðe gée
Fratres. si deus pro nobis quis contra nos. qui etiam
bearne sinv̄ syndrigv̄ ne gispærede ali f' vsig alle
(p. 21) filio suo proprio non pepercit. sed pro nobis omnibus
gisalde hine
tradidit illum.

broð' me wvt' sie fearr ꝥ ie wvldrige bvtan on rode driht'
Fratres. mihi *autem* absit gloriari. nisi in cruce domini
vs' hælend' crist' ðerh ðone middang' giðrowad is ⁊ ic
nostri iesu christi. per quem mundus crucifixus est et ego
middang'de
mundo.

ITEM COLLECTA

god allm' god higo ðin mildelice eft bisih
[D]eus omnipotens deus familiam tuam propitius respice.
ꝥte ðee gefende sie giricsad on lichome ⁊ ðee haldende sie gihalden
ut te largiente regatur in corpore. et te seruante custodiatur
in ðohte ð
in mente. per dominum

allm' eee god ðv ðe menniscv̄ cynne to
Omnipotens sempiterne deus. qui humano generi ad
gilícanne ł eðmodnis' bisin hælend vserne lichome
imitandum humilitatis exemplum. saluatorem nostrum carnem
ontoa ⁊ rod vn gaa dyde gilef rv̄modlice ꝥte æc
sumere et crucem subire fecisti. concede propitius. vt et
giðyldes ðæs ilca habba laro ⁊ erestes gilytto
patientiæ ipsius habere documenta. et resurrectionis consortia
we giearniga ð
mereamur. per eundem

sel ve bid' allm god ꝥte ða ðe in feolo
[D]a quesumus omnipotens deus vt qui in tot
wiðirweardnisv̄ of vsra vntrymn' we aspringað giðingande ł an-
aduersis ex nostra infirmitate deficimus intercedente unige-
cendes' svnv ðines ðrowngcs we sie friado se ðe
niti filii tui passione liberemur. qui te

gihelp vsig god halwoende' vser' ⁊ to welgidoeno
Adiuua nos deus salutaris noster et ad beneficia
eft bigengo ł ðæm vsig eft giboeta gimeadomad arð ræc cyme
recolenda quibus nos instaurare dignatus es tribue uenire
gifeando ð
gaudentes. per. d'

gihalga ve bid' driht' vsra fæstino ⁊ allra
[S]anctifica quesumus domine nostra ieiunia. et cuncta-
vs mildelice f'gefnisse gef syn'a ł agyltingo ð
rum nobis propitius indulgentiam largire culparum. per

dominum.,

vsra ðe driht' ve bid' aron onfoengo fæstino
Nostra tibi domine quesumus sint accepta ieiunia.
ða vsig giðyngc gefe ðines wyrðo gifrēmo ⁊ to lecedomv̄
(p. 22) quę nos expiando gratiæ tuæ dignos efficiant et ad remedia
ðerhlæda hia ecv̄ ð
perducant eterna. per dominum

allm' ece god sel vs svæ drihtenlices
Omnipotens sempiterne deus. da nobis ita dominicę
ðrovnges halga giryno ðerhdoa ꝥte forgefnis' onfoa we
passionis sacramenta peragere ut indulgentiam percipere merea-
giearniga ð
mur. per eundem.

gearwa ł gion' ve bid' alm' god ꝥte ða ðe vsv̄
[P]resta quesumus omnipotens deus. vt qui nostris
farv̄ vnablinnenlice we biðon awoerdedo ðerh ancend' ðines ðrovnge
excessibus incessanter affligimur per unigeniti tui passionem
we sie friado se ðec
liberemur. qui tecum

god ðv ðe f'e vs svnv ðin ródes galgatré vndergaa
Deus qui pro nobis filium tuum crucis patibulum subire
ðv waldest ꝥte fiondas frō vsig afirdest mæht gilef
uoluisti vt inimici a nobis expelleres potestatem. concede
vs ðiwvm ðinv̄ ꝥte erestes gefe we gifylga ð
nobis famulis tuis. ut resurrectionis gratiam consequamur. per

eundem

gef ðohtvm vsv̄ alm' god ꝥte ðerh
[L]argire sensibus nostris omnipotens deus. vt per
tidlicv̄ bearnes ðines deað ꝥ is giryno arwyrðo biðon gitrȳmedo
temporalem filii tui mortem quam misteria ueneranda testantur.
lif vs gisalde ece gitriwa we ð
vitam nobis dedisse perpetuam confidamus. per eundem

bisih driht' we bid' of' ðas higo ðin
Respice domine quesumus super hanc familiam tuam
f'e ðæ driht' vs' hæl' crist 'ne gitvieda hondv̄
pro qua dominus noster iesus christus non dubitauit manibus
ꝥ woere sald scyldigra ⁊ rod' vngaa pinung ð
tradi nocentium. et crucis subire tormentum. qui tecum

sel milthearta god ꝥte ꝥ in ðines bearnes ðrowngе
[D]a misericors deus. vt quod in tui filii passione
middang' bieade halwoende vs gitriwalice ve gifoela
mundus exercuit salutare nobis fideliter sentiamus; per eundem

gionn ve bid' allm' ⁊ milthearta god ꝥte svae
Presta quesumus omnipotens et misericors deus. vt sicut
in niðrvnge bearnes ðines hælo allra wæs arfæst'
in con(p. 23)demnationem filii tui salus omnium fuit piaculum
triwleasra svæ ðerh miltheartnis' ðin gimænsv̄n' sie bigeon ðes
perfidorum ita per misericordiam tuam communis sit cultus iste
gilefendra ł ð
credentium. per eundem.

CAPITULA DE RESURRECTIONE D'NI

gibloedsad go ⁊ fæder driht' vses hæl' crist'
Benedictus deus et .pater domini nostri iesu christi.
se ðe æft' micla miltheartnis' his eft gicende vsig in
qui secundum magnam misericordiam suam regenerauit nos in
hyht cvicvm ðerh erest hæl' crist' frō deadv̄ in
spem uiuam per resurrectionem iesu christi ex mortuis in
erfeveardnisse vnscended ⁊ vnawidlad ⁊ unaseryvncan'
hereditatem incorruptam et incontaminatam et inmarcescibilem
gihalden on heofnv̄
conseruatam in cælis.

broð' wvtas gie ꝥ ne sceondlicv̄ seolfre ł
Fratres. scientes quod non corruptibilibus argento uel
golde gileseno aron gie of idlv̄ ivere wosa ł fadorlices
auro redempti estis de uana uestra conuersatione paternę
giselenisses ah diorwyrðv̄ blode svoelce lombes vnawidlades ⁊
traditionis sed pretioso sanguine quasi agni incontaminati et
vnawoemmed' crist'
inmaculati christi.

bro' gif gie girioson mið criste ða ðe vpp
[F]ratres! si consurrexistis cum christo quę sursum
sindon soecað hver crist is on sviðre godes sittende ða ðe
sunt querite ubi christus est in dexteram dei sedens. quæ
vpp sint hogað gie no ða ðe of' eorðe aron
sursum sunt sapite non quæ super terram.

bro' deado aron gie ⁊ lif iwero gideglad is mið
Fratres! mortui estis et uita uestra abscondita est cum
criste on gode mið ðy f'ðon crist ædeawað lif ivero
christo in deo. cum *enim* christus apparuerit uita uestra.
ða ł ðon' ⁊ gie biðon ædeawado mið ðæm in wvldre
tunc et uos apparebitis cum ipso in gloria.

bro' giclænsað gie ða alde dærsto ꝥte gie sie niwvnge
[F]ratres! expurgate uetus fermentum ut sitis noua
gistrogdnissc ⁊ æc f'ðon eastro vsra agefen is crist
consparsio et enim pascha nostrum immolatus est christus.

bro' gihriordiga ve no in daerstv̄ aldv̄ ne æc in
Fratres! epulemur non in fermento ueteri neque in
dærstv̄ ytelgiornisse ⁊ vnwisnise ah on dærstv̄ ł on ðearfv̄ bilvitniscs
fermento (p. 24) malitiæ et nequitiæ sed in azymis sinceritatis
⁊ soðfæstnises
et ueritatis.

broð' ascyfað aelc yfelgiornis' ⁊ aelc facon
Fratres! deponentes omnem malitiam et omnem dolum
⁊ ésvico ⁊ aefisto ⁊ allo tvispreco svoelce nv
et simulationes et inuidias et omnes detractiones. sicut modo
gicendo cildo rehtvislice ⁊ bvtan facne milc wilnig' ꝥte in
geniti infantes rationabile et sine dolo lac concupiscite ut in
hine gie giwæxe in hælo
eo crescatis in salutem.

broð' gie cynn gicoren cyne sacerdlic cynn
[F]ratres! vos genus electum. regale sacerdotium gens
halig folc begetene ꝥte mægno gie gisægce his se ðe
sancta populus adquisitionis ut uirtutes annuntietis eius qui
of ðiostrvm ivih gicliopade in wvnderlicvm lehte his se ðe hvilvm
de tenebris uos uocauit in admirabile lumen suum qui aliquando
no folc nv wvt' folc godes ⁊ ða ðe no fylgendo
non populus. nunc *autem* populus dei et qui non secuti
miltheartnise nv hvoeðre miltheart' gifylgedon
misericordiam. nunc *autem* misericordiam consecuti.

leafa crist aene f'e synnv̄ vsv̄ dead
Karissimi. christus semel pro peccatis nostris mortuus
is soðfæst fore vnsoðfæstv̄ ꝥte vsig asægde gode gideðed
est iustus pro iniustis ut nos offerret deo mortificatus

soðlice ł lichome giliffæsted wvt' gaste
quidem carne uiuificatus autem spiritu.

br' crist giðrowad is f'e vs ivh f'letende
[F]ratres ! christus passus est pro nobis uobis relinquens
bisin ꝥ gie folgiga swæðe his se ð synn ne
exemplum ut sequamini uestigia eius. qui peccatum non
dyde ne gimoeted is faeon in mvðe his
fecit. nec inuentus est dolus in ore eius.

broð' ða svæ hvoelc gifvlwwado sint in criste hæl' on
[F]ratres ! quicumque baptizati sunt. in christo iesu in
deaðe ðæs gifwlvado we aron gibyrgedo f'ðon we aron mið
morte ipsius baptizati sumus. consepulti *enim* sumus cum
ðǣ ðerh fvlwiht on deað svae svæ eft aras crist
illo per baptismum in morte. vt quomodo resurrexit christus
frō deadv̄ ðerh wvldvr fador' sva æc ve in niwvnge lifes
a mortuis per gloriam patris. ita et nos in nouitate uitę
geonga we
ambulemus.

bro' ðis witendo f'ðon se alda *monn* vser' gilic
[F]ratres hoc scientes quia uetus homo noster simul
ahoen is ꝥte were tostrogden lichoma syn' ꝥ f'ðor ne
cru(p. 25)cifixus est ut destr[u]atur corpus peccati. ut ultra non
gihere we to synne se ðe f'ðon dead is gisoðfæsted is frō
seruiamus peccato qui *enim* mortuus est iustificatus est a
synne
peccato.

broð' gif deado ve sindon mið criste ve gilefað ꝥte
Fratres ! si mortui sumus cum christo credimus quia
gilic ł ætdgeadre wut' ve lifiga mið criste witende ꝥ crist
simul etiam uiuemus cum christo scientes quod christus
aras frō deadv̄ soðlice ne bið dead deað him ł ðǣ f'ðor ne
surgens a mortuis iam non moritur. mors illi ultra non
bið ricsend ł ne gionwældiað
dominabitur.

broð ne ænig *monn* vsra him lifað ⁊ nęnig him dead bið
[F]ratres ! nemo nostrum sibi uiuit. et nemo sibi moritur.
ł f'ðon ve lifað drihtne ve liofað ł ve deadiga drihtne
siue enim uiuimus domino uiuimus siue morimur domino
ve deadigað ł f'ðon we lifia ł we deadia drihtnes ve sindon
morimur siue ergo uiuimus siue morimur domini sumus.

broð' in ðis crist dead is ⁊ eft aras
Fratres ! in hoc christus mortuus est et resurrexit.
ꝥte æc deadra ⁊ lifigiendra giricsað
ut et mortuorum et uiuorum dominetur.

bro' giboht aron gie worðe miclv̄ wvldrigað ⁊
[F]ratres ! empti estis pretio magno. glorificate et
bearað gie god in lichome iverv̄
portate deum in corpore uestro.

bro' crist eft aras frō deadvm frv̄cend'
Fratres ! christus resurrexit a mortuis primitię
slependra ꝥte t'ðon ðerh monno deað ⁊ ðerh
dormientium. quoniam enim per hominem mors et per
monno erist deadra ⁊ ·svae in adam allo
hominem resurrectio mortuorum. et sicut in adam omnes
biðon deado ł deadigað sva æc in criste alle biðon giliffæstedo
moriuntur ita et in christo omnes uiuificabuntur.

broð' gefe ivh ⁊ sibb frō gode feder vser'
[F]ratres. gratia uobis et pax a deo patre nostro
⁊ driht' hælende criste se ðe gisalde hine seolfne f'e synnv̄
et domino iesu christo. qui dedit semet ipsum pro peccatis
vsv̄ ꝥte ginerede vsig of ondveardv̄ worvlde wogfvll æft'
nostris ut eriperet nos de presenti seculo nequam secundum
willo godes ⁊ fęder' vser'
uoluntatem dei et patris nostri.

bro' mið ðv ve weron deado synnv̄ giliffæstade vsig
(p. 26) Fratres. cum essemus mortui peccatis. conuiuificauit nos
criste ðæs gefe aro gie gihældo ⁊ gilic ł eft giwoehte ⁊
christo. cuius gratia estis saluati. et conresuscitauit et
gisitte dyde in heofnv̄ in criste hælen'
consedere fecit in cælestibus in christo iesu.

bro' ðerh giðyld iorna we f'aræden' vs
[F]ratres. per patientiam curamus propositum nobis
gifeht bihaldendo on wyrhte gileafes ⁊ endefæstend ł
certamen. aspicientes in auctorem fidei et consummatorem
hæl' se ðe f'aset' hi gifea vnderbær rode' sceome
iesum qui proposito sibi gaudio sustinuit crucem confusione
gihenedo ⁊ æc on sviðre sedles godes sitteð
contempta atque in dextera sedis dei sedet.

bro' god wvt' sibbes se ðe oflædde frō deadv̄
Fratres. deus *autem* pacis qui eduxit de mortuis
hiorde micil scípa on blode gicyðniss' æces
pastorem magnum ouium in sanguine testamenti æterni
driht vserne hæl' crist gicease ivih in ælcv̄ gode
dominum nostrum iesum christum. aptet uos in omni bono
ꝥte gie gidoe willa his doende in ivih ꝥ gicweme bif'a
vt f[a]ciatis uoluntatem eius faciens in uobis. quod placeat coram
him ð h' c'
se. per iesum christum.

leafa ælc ꝥ acenn' is frō gode f'sviðeð middang' ⁊
Carissimi. omne quod natum est ex deo uincit mundum. et
ðios is ꝥ sig ðio f'sviðeð middan' gileafa vsra hvoelc is wvt'
hæc est uictoria quæ uincit mundum fides nostra. quis est autem
se ðe of'svið' middang' bvtan ðe ðe gilefes ꝥte hæl' is bearn godes
qui uincit mundum nisi qui credit quoniam iesus est filius dei.

leafa ælc gefe gicoren ⁊ ælc geafo
Carissimi omne datum obtimum et omne donum
wisfæst vfa is ofdvne stigende frō feder lehta
perfectum de sursum est descendens a patre luminum
æd ł mið ðæm ne is of'ymbwoendnise ne æc hvoerflvnges f'ascywvng
apud quem non est transmutatio nec uicissitudinis obumbratio
lvstvme gicende vsig worde soðfæst ꝥte ve sie frv̄ma hvoelchvoegv
uoluntarie genuit nos uerbo ueritatis. vt simus initium aliquod
giscæftes his
creaturę eius.

wvtað gie broð' mino leofa ł ða lefosta sie wvt' aelc monn
(p. 27) Scitis fratres mei dilectissimi. sit autem omnis homo
hræd to giherann hlætt wvt' to spreccanne ⁊ lætt
uelox ad audiendum. tardus *autem* ad loquendum et tardus
to iorre iorra f'ðon weres soðfæst' godes ne giwyrcað
ad iram. ira enim uiri iustitiam dei non operatur.

bro' allo gie bearno lehtes aron gie ⁊ bearno godes ne
[F]ratres. omnes uos filii lucis estis et filii dei. non
sindon ve næhtes ne æc ðiostra f'ðon ne slepa ve svoelce
sumus noctis neque tenebrarum igitur non dormiamus sicut
æc oðoro ah giwoeca ve ⁊ bihogodo ve sie
et ceteri sed uigilemus et sobrii simus.

broð' ve ða ðe dæges ve aron bihogodo ve sie gigearwad
Fratres. nos qui diei sumus sobrii simus induti
byrne gileafes ⁊ broðerlvfv' ⁊
lorica fidei et caritatis et galea salutis.

broð ne gisett vsig god in iorra ah in
[F]ratres. non posuit nos deus in iram. sed in
tosocnis' ł hæl' ðerh hæl' crist' driht vser'
adquisitionem salutis per iesum christum dominum nostrum
se ðe dead is f'e vsig ꝥte sva hvoeðer we woęca ł we slepa
qui mortuus est pro nobis. ut siue uigilemus siue dormiamus
gilic mið ðæm ve lifia
simul cum illo uiuamus.

bro' gifroefrað gie bitvien ⁊ gitimbrað on ba halfa
Fratres. consolamini inuicem et edificate alterutrum
in criste hæl' driht' vsv̄
in christo iesu domino nostro.

bro' wosað gie doendo wordes ⁊ no herendo ꝥ an
Fratres. estote factores uerbi et non auditores tantum
bisvicendo ivih seolfa
fallentes uosmet ipsos.

bro' se ðe ðerhbisið in ae wisfæst friodomes
Fratres. qui perspexerit in legem perfectam libertatis
⁊ ðerhwvnað no lysnere of'geotvl wyrcend ah wyrcend woerces
et permanserit. non auditor obliuiosus factus sed factor operis
ðes eadig in ded his bið
hic beatus in facto suo erit.

broð æfæstnis' clæne ⁊ vnawoemmedo æd gode
[F]ratres. religio munda et inmaculata apud deum
⁊ fæder ðios is giniosiga steapcildo ⁊ widvas in costvnge
et patrem haec est. visitare pupillos et uiduas in tribulatione
hiora ⁊ vnawoemmed' hine gihalde from ðissv̄ worlde
eorum. et imaculatum se custodire ab hoc seculo..,

wyrðe arð driht' god onfoa bóc ⁊ vntyne
(p. 28) Dignus es domine deus accipere librum et aperire
insiglae his f'ðon ofslægen arð ⁊ gilesdes vsig gode in
signacula eius. quoniam occisus es et redemisti nos deo in
blode ðinv̄
sanguine tuo.

COLLECTA IN SABATO SC'O PASCHA

god ðv ðe ðas halga næht wvldre drihtenlices
Deus qui hanc sacratissimam noctem. gloria dominicę
eristes ðv inwode l gihald in niwa hiorodes ðines
resurrexionis inlustras. conserua in nouam familiæ tuae
soð gistrynd togicorenis' gast ðone gisaldest ꝥte lichōe æc
progeniem adoptionis spiritum quem dedisti. vt corpore et
ðohte eft giniwado clæne ðe hia gibrenga hernise
mente renouati. puram tibi exhibeant seruitutem; per eundem

god ðv ðe ecelice *dæg* ðerh ancend' ðinne ecenis'
Deus qui hodierna die. per unigenitum tuum aeternitatis
vs fær mið f'cv̄menv̄ deaðe eft bilvce ł oesto vsra ða ðe
nobis aditum deuicta morte reserasti. vota nostra quæ
mið f'acym' to ðv blawas wvt' to mið helpe soðfylga ð
preueniendo adspiras etiam adiuuando prosequere. per

gilef ve bid' allm' god ꝥte ða ðe erestes
Concede quesumus omnipotens deus. vt qui resurrec-
drihtenlices symbeltido ve bigaað in niwang' ðines gastes
tionis dominice solemnia colimus innouatione tui spiritus

frō deaðe sawles eft ve arisa ð
a morte animæ resurgamus. per eundem.

gionn we bid' allm' god ꝥte ða ðe eristes
[P]resta quesumus omnipotens deus. vt qui resurrectionis
driht'lices symbeltido we bigeongað ginerenise' vser' onfoa
dominicę solemnia colimus ereptionis nostrę suscipere
glædnisse ve giearniga ð
laetitiam mereamur. per eundem.

gionn we bid' allm' god ꝥte ða ðe gefe
[P]resta quesumus omnipotens deus. ut qui gratiam
driht'lices eristes we ongeton ðerh lvfv gast'
dominicae resurrectionis agnouimus ipsi per amorem spiritus
rō deaðe sawles we arise ð
a morte animę resurgamus. per eundem.

god ðv ðe cirica ðin niwv̄ symle berendnise ðv
Deus qui ecclesiam tuam nouo semper foetu multi-
gimonigfaldas gilef higv̄ ðinv̄ ꝥte hæligdom mið life
(p. 29) plicas. concede famulis tuis vt sacramentum uiuendo
hia gihalde ꝥ gitriwalice onfengon ð
teneant quod fideliter perceperunt. per d'

gilef ve bid' allm' god ꝥte ðerh ðas
[C]oncede quesumus omnipotens deus. ut per haec
eostrolica symbeltido ða ve bigaað oestigo in ðinv̄ symle herenise ł lofe
paschalia festa quę colimus deuoti in tua semper laude
ve lifia ð
uiuamus. per d'

eostorlic hernisse bigiongende apostol' driht'
Paschale misterium recensentes apostolorum domine
eadigra beadvm ve sie aholpeno ðara gilar' we ongeton
beatorum precibus foueamur quorum magisterium cognouimus
to fylgenne ð
exequendum. per d'.

god cirica' ðines lesend ⁊ æc ðerhendefæst' do
[D]eus æcclesię tuæ redemptor atque perfęctor fac
ve bid' ꝥte apostol' beadv̄ eostorlic' clæno giryno geafo
quesumus. ut apostolorum precibus paschalis sacramenti dona
ve onfoe ðara vs ða ðv saldest mið lare ł ve gimersia
capiamus quorum nobis ea tribuisti magisterio predicari.
ð
per dominum.

gilef ve bid' driht' sym' vsig ðerh giryno
Concede quesumus Domine semper nos. per mysteria

eostorlico þ ve giðoncage þte gibearsciopo vser' eftniwawnges wyrcing
paschalia gratulari. ut continua nostræ reparationis operatio
eco vs sie intinga glædnis' ð
perpetua nobis fiat causa laetitiæ. per d'

god ðv ðe symbelnis' eostorlic' middang'de lecedomas
[D]eus qui solemnitate paschali mundo remedia
gibrohtes folc ðin we bid' heofonlic' gefe gifylga
contulisti. populum tuum quesumus caelesti dono prosequere.
þte æc wisfæst' friodom gifylga giearniga ⁊ to life
ut et perfectam libertatem consequi mereatur et ad uitam
giðii ece
proficiat sempiternam. per d'

god ðv ðe bisiist higo ðin ælcv̄ mennisc'
Deus. qui conspicis familiam tuam omni humana
mægne gisceadest eastorlic giðingende symbeltid' ðines ða
uirtute destitui paschali interueniente festiuitate. tui eam
armes scildnisse gihald ð
brachii protectione custodi. per d'

god ðv ð vsig erestes driht'lices gerlice symbel-
Deus. qui nos resurrectionis dominicæ annua (p. 30) solemni-
tide ðv gigladas gilef rv̄modlice þte ðerh tidlico symbeltido
tate laetificas. concede propitius ut per temporalia festa
ða ðe we doað ðerhcyme to giglædnisso eco we giearniga ð
quę agimus peruenire ad gaudia aeterna mereamur. per

eundem.

gionn we biddað allm' god þte ðisses eastorlices
Presta quesumus omnipotens deus. ut huius paschalis
symbeltid' wvndvrlic clæne girvno ⁊ tidlic vs smylt-
festiuitatis mirabile sacramentum et temporalem nobis tran-
nisse giræce ⁊ lif gibrenga ece ð
quilitatem tribuat et uitam conferat sempiternam. per d'

god ðv ðe vsig ðerh eostorlica symb' g gladas gilef
Deus qui nos per paschalia festa. laetificas concede
rvmmodlice þte ða ða ðe oestelice we doað ðec helpende ðec gileaffvllice
propitius. ut ea quę deuote agimus te adiuuante fideliter
halda ve
teneamus. per dominum.

ræc we bid' allm' god þte ðiðer aðenne
Tribue quesumus omnipotens deus. ut illuc tendat
crist'es oestes tohigvng ðona ðec mið is vsra vnderstondennis
christianę deuotionis affectus. quo tecum est nostra substantia.

per d'

god ðv ðe missenlic'e cynno on ondetnisse ðines
Deus. qui diuersitatem gentium in confessionem tui
nome' gigeadridest sel ꝥte eftacennedv̄ esprynge fwlwihtes ana'
nominis adunasti. da ut renatis fonte baptismatis una
sie lvfv ðohto ⁊ arfæst dedana ð
sit fides mentium et pietas actionum. per d'.

god ðv ðe vs to gimersanne eastorlic halgo giryno
Deus. qui nobis ad celebrandum paschale sacramentum
gifriolico giðohtas giwðes ł lær vsig ⁊ giscynia ꝥ ðv iorsia
liberiores animos prestitisti doce nos et metuere quod irasceris
⁊ lvfiga ꝥ ðv hates ł ð
et amare quod precipis. per dominum.

sel ve bid' allm' god ꝥte cirica ðin ⁊
Da quesumus omnipotens deus. ut ecclesia tua et
hiora trv̄nise liomana ⁊ niwa symle berendlic'e gigladia
suorum firmitate membrorum. et noua semper fecunditate laetetur.
ð
per.

ðv doest in'geonga ⁊ æc of ðon ðerhcyme eðmodnis' edes
(p. 31) facias introire. atque eo perueniat humilitas gregis.
ðona f'sviðde hcannise hiordes se ðe
quo præcessit celsitudo pastoris. qui te.

gionn vs allm' ⁊ mildheart god ꝥte on
Presta nobis omnipotens et misericors deus. ut in
erist driht' vses hæl' crist' ve ðerhfoe soðlice
resurrectione domini nostri iesu christi percipiamus ueraciter
dæl ð
portionem per eundem.

ALIA

gilef ve bid' alm' god ꝥte aldne mið
[C]oncede quesumus omnipotens deus. ut ueterem cum
his rihtnissv̄ monno ofscyfende ðæs giwosa ve lifiga
suis rationibus hominem deponentes illius conuersatione uiuamus
to ðæs vsig stonden' ł eostorlicv̄ lecedomvm ðv of'brohtes
ad cuius nos substantiam paschalibus remediis transtulisti.
ð
per.

ALIA

eft adrif driht' giwritt' synnes ae hondgiwrit
Repelle domine conscriptum peccati lege chyrographum.

ꝥ in vsig ðа eostorlicv̄ hernis' ðerh erest ðines bearncs
quod in nobis paschali misterio per resurrectionem tui filii
giidladest se ðe
uacuasti. qui tecum

ALIA

god ðv ðe to ece lífe in cristes erest vsig
[D]eus qui ad ęternam uitam in christi resurrectione nos
eft niwas gifyll arfæstnis' ðines vnasæcgendlic clæne giryno ꝥte mið ðy in
reparas inple pietatis tuæ ineffabile sacramentum. ut cum in
mægenðryme his hælend vserne tocymeð ða dydest fwlwihte
maiestate sua saluator noster aduenerit quos fecisti baptismo
ꝥte eft were ł sie acennedo gido ðv eadign' vnawoemmedlicv̄ ꝥte hia sie ð
regenerari facias beata inmortalitate uestiri. per

eundem

god mennisc' cynnes scepend ⁊ lesend sel ve bid'
Deus humani generis conditor et redemptor da quesumus.
ꝥte eftbot' vses gisomnado fvltv̄o ðec symlinga onblawende
ut reparationis nostrę collata subsidia te iugiter inspirante
gifylge we
sectemur. per eundem.

ITEM ALIA

god ðv ðe eft acen'dv̄ ðerh wætre ⁊ gast haligne
Deus. qui renatis per aquam et spiritum sanctum
heofon rices ædeawas inngeong giéc of' ðegnas ðinv̄
cælestis regni. pandis introitum auge super famulos tuos
gefe ꝥ gisaldest ꝥte ða ðe frō allv̄ aron giclæns . . . synnv̄
gratiam quam dedisti. ut qui ab omnibus sunt pur(p. 32)gati peccatis.
frō nængv̄ sie bidæledo gihatv̄ ð
a nullis priuentur promissis. per d'

gifeage driht' folc gileaffvll ⁊ mið ðy syndriges eft monað
Gaudeat domine pleps fidelis. et cum proprię recolit
hælo' frvmo his sie f'ewoended ecvm
saluationis exordia eius promouetur augmentis. per.

do allm' god ꝥte ða ðe eastorlicvm lecedomvm
Fac omnipotens deus. ut qui paschalibus remediis
giinniwado onlicnisse earðcvndes aldores we wiðeadon to bisine
innouati similitudinem terreni parentis euassimus ad formam
heofonlices of' we sie broht scependes ð
cælestis transferamur auctoris. per dominum

C

god ðv ðe vsig dydest ecelicv̄ *dæg* eostorlico symbeltido
Deus. qui nos fecisti hodierna die paschalia festa
gimers do vs we bid' in heofne ríc gifea ð
celebrare. fac nos quesumus in cælesti regno gaudere. per d'.

higo ðin we bid' driht' sviðre ðin ecelice
Familiam tuam quesumus domine. dextera tua perpetua
ymbselle fvltvme ꝥte eostorlic' f'egiðingendū symbeltid frō
circumdet auxilio. ut paschali interueniente solemnitate. ab
ælcv̄ wvoe ł wiðirmoednise giscilded geafvm heofonlicv̄ gifylga
omni prauitate defensa donis caelestibus prosequatur.

per.

gilef ve bid' miltheart god ꝥte ꝥ eostorlicv̄
Concede quesumus misericors deus. ut quod paschalibus
ue gifylga insetnissv̄ wæstimberende vs ælcvm tide we gifoele
exequimur institutis. fructiferum nobis omni tempore sentiamus.
ð
per d'

eostorlicvm vs ve bid' driht' lecedomv̄ gimeodvmlice
Paschalibus nobis quesumus domine remediis dignanter
agef ꝥte earðlico lvsto wiðsæccende giliorniga we untyna
inpende ut terrena desideria respuentes discamus inhiare
heofonlico ð
celestia. per dominum.

gihald in vsig ve bid' driht' miltheartnis'
Conserua in nobis quesumus domine misericordiam
ðin ⁊ ða frō gidvoles' gifriadest mist' soðfæstnis' ðines trvmlicor
tuam et quos ab erroris liberasti caligine. ueritatis tuæ firmius
ginea ðv doe lare ð
inherere facias documento. per d'

allm' ece god bliðelicor ðæm dagv̄
(p. 33) Omnipotens sempiterne deus. propensius his diebus
ðinne miltheart' ve gifylga of ðæm hia fvllicor ðec
tuam misericordiam consequamur quibus eam plenius te
gefende ve ongeton ð
la[r]giente cognouimus. per dominum

god ðu ðe f'e hælo middang' hvsvl ł eostorlic
Deus qui pro salute mundi sacrificium paschale fecisti.
ꝥte f'egiðingende f'a vsig
propitiare supplicationibus nostris ut ut interpellans pro nobis
biscop heh ł ðe hesta vsig ðerh ꝥ ꝥ vser is gilic
pontifex sumus. nos per id quod nostri est similis

eft giðingiga ðerh ꝥ ꝥ ðe is gilic ontyne se ðe ðec m'
reconciliet per id quod tibi est æqualis absoluat. qui tecum

god ðv ðe to ece lif in cristes erist
Deus qui ad aeternam uitam in christi resurrectione
vsig eft nivas ahef vsig to ðǣ efne sittende on sviðre ðın vser
nos reparas. erige nos ad consedentem in dextera tua nostrę
hæles' frv̄wyrhta ꝥte se ðe f'e vs doemend tocvom f'e
salutis auctorem. ut qui propter nos iudicandus aduenit. pro
vs doemend bið tocyme se ðe ðec mið liofað
nobis iudicaturus adueniat qui tecum uiuit.

allm' ece god ðv ðe menisc gicynd
Omnipotens sempiterne deus. qui humanam naturam
bvfa ł of' frv̄mes frv̄mcend' eft boetest wyrðnise biseh arfæstnis'
supra primę originis reparas dignitatem. respice pietatis
ðines vnasægegendlic clæne giryno ꝥte ða eftacennisses hernise'
tuae ineffabile sacramentum. ut quos regenerationis misterio
giniwge gimeodvmad arð in ðæm geafo ðino ecelices gefe'
innouare dignatus es in his dona tua perpetuæ gratiae
scildnise gihald ð
protectione conserua. per

wnvlic' ve bid' driht' ða ðv gihældest arfeastnis' gihald
Solita quesumus domine quos saluasti pietate custodi
ꝥte ða ðe ðinv̄ ðrovnge aron eft alesedo ðinv̄ ereste sie gigladado
ut qui tua passione sunt redempti tua resurrectione laetentur.
ðv ðe liofað
qui uiuis.

gionn ve bid' driht' god ꝥte ða symbeltid'
Presta quesumus domine deus noster. ut quæ solemni
ve mersigað hernisse ł giclænsades ðohtes ondgetnisse ve gifylga
celebramus (p.34) officio purificatę mentis intellegentia consequamur.
ð
per dominum

heofonlic' lehte ve bid' driht' symle ⁊ eghvoer
Celesti lumine quesumus domine semper et ubique
vsig ꝥ we gicyme ł ꝥte hernise ðæs ve l vsig dælnīmende ꝥte ve were
nos preueni. ut misterium cuius nos participes esse
waldest ⁊ clænv̄ gisceawiga ve ymbseane ⁊ wyrðelicv̄ ve ðerhfoe tohigvnge ł
uoluisti et puro cernamus intuitu et digno percipiamus effectu.
ð
per d'.

ede ðin hiorde god ve bid' driht'
Gregem tuum pastor bone quesumus domine.
gicvoemlic' bihald ⁊ scip ða diorwyrðv̄ blode ðinv̄ eft gilesdest
placatus intende. et oues quas pretioso sanguine tuo redemisti.

diowlica ne f'let ðv onerni'ge ꝥte ve sie tosliteno se ðec m
diabolica non sinas incursione lacerari. qui tecum

HÆ SUNT CAPITVLÆ IN LÆTANIA MAIORE. ꝥ IS. ON FIRI DAGAS

ðas cvocð driht' ymhwarfað woegas hierv' ⁊
Haec dicit dominus. circuite uias hierusalem et

bihaldað ⁊ gisceawað ⁊ soccað in plægiword ɫ on plæcvm ɫ
aspicite et considerate. et querite in plateis eius an

gimoeton gie woer doende dom ⁊ soecende lvfv ⁊
inueniatis uirum facientem iudicium et querentem fidem et

milsend ic biom his
propitius ero eius.

stondað of' woegas ⁊ giseað ⁊ gifraignað of sedvm
State super uias et uidete. et interrogate de semitis

aldv̄ hvoelc sie woeg god ⁊ geongað on ðær ⁊ gie gimoetað
antiquis quę sit uia bona et ambulate in ea et inuenietis

coelnisse sawlv̄ iwrv̄
refrigerium animabus uestris.

alles hergies god isr'l godo doað woegas iuero ⁊
Exercituum deus israel. bonas facite uias uestras et

rædo ivr' ⁊ ic bya ivih mið on stove ðissv̄ on eorðe ꝥ
studia uestra. et habitabo uobiscum in loco isto in terra quam

ic salde faedorv̄ ivrvm frō worvlde ⁊ w' worvlde
dedi patribus uestris a seculo et usque in seculum..,

nolit ve giðoeliga gidvoles ð
(p. 35) nihil patiamur erroris. per dominum

god ðv ðe *dæg* gisceadas from næhte dedo vsra frō
Deus qui diem discernis a nocte. actus nostros a

ðiostra giscead miste ꝥte symle ða ðe hælgo aron
tenebrarum distinge caligine. ut semper quę sancta sunt

ðencendo in ðinv̄ symlinga leht ve lifia ð
meditantes in tua iugiter luce uiuamus. per d'

gefeðoncgvnco gidoe ve driht' haelga fæder allm'
Gratias agamus domine. sanctę pater omnipotens

ece god ðv ðe vsig oferdoene ɫ næhtes rv̄e to morgenlicv̄ tidv̄
aeterne deus. qui nos transacto noctis spatio. ad matutinas horas

ðerhlæde gimeodvmad arð ve bid' ꝥte ðv gete vs *dæg* ðiosne
perducere dignatus es. quesumus ut dones nobis diem hunc

bvtan synne of' fara oð ꝥ to eferne ðe gode geafo
sine peccato transire quatenus ad uesperum tibi deo gratias

eft ve brenga ð
referamus. per dominum.

arisendo of boetingv̄ vsv̄ fvltvme gete ðinræ
Exsurgentes de cubilibus nostris auxilium gratiæ tuæ
morgenlicv̄ beadv̄ gihreme ve ꝥte ascæccenv̄ ðiostrv̄
matutinis domine precibus inploramus. ut discussis tenebris
synna ! gionga ve gienrniga in leht mægna
uitiorum ambulare mereamur in luce uirtutum. per

ðec leht soð ⁊ lehtes frv̄wyrhte driht' ve bid'
Te lucem ueram et lucis auctorem domine deprecamur.
ꝥte ðv gimeodomia from vs ðiostro afirra woerdendra ⁊ gigibrehta'
ut digneris a nobis tenebras depellere uitiorum. et clarificare
vsig lehte mægna
nos luce uirtutum. per

inlihta driht' ve bid' on ðec hearta gilefendra
Inlumina domine quesumus. in te corda credentium.
ꝥte ðinv̄ symle gifæstnvuge ⁊ ðinv̄ fvltv̄me ve sie giscildad
ut tuo semper munimine. et tuo auxilio protegamur. per.

giinlihta we bid' driht' ðiostro vsra ⁊ alles
Inlumina quesumus domine tenebras nostras. et totius
næhtes giseto ðv eft f'drif mildelice ð
noctis insidias tu repelle propitius. per dominum.

ðin vsig drih' soðf' symle giinlihta ⁊ fro ælcv̄
Tua nos domine ueritas semper inluminet. et ab omni
woe ł viðirweardnisse giscilda
prauitate defendat. per dominum.

gihæl vsig allm' god ⁊ leht vs gilef
Salua nos omnipotens deus. et lucem nobis concede
ece ł
perpetuam.

soðfæst' ðin ve bid' driht' gilehta in heartv̄
Veritas tua quesumus domine luceat in cordibus
vsvm ⁊ æl.. leasvng sie tostrogden fiondes
nostris. et . . . . . (p. 36) falsitas destruatur inimici. per

ve bid' driht' god vserne dæges hefignisse næhtes
Quesumus domine deus noster diei molestias noctis
smyltnis' vndervreð ꝥte nedðærfo tido ymbhvoerfnise vnder-
quiete sustenta. ut necessaria temporum uicissitudine succe-
cymende vsra eft sie gihriordad vntrymnise
dente nostra reficiatur infirmitas. per d'.

giher vsig miltheart god ⁊ ðohtv̄ vsvm gefe
Exaudi nos misericors deus. et mentibus nostris gratiæ
ðinræ leht ædeawa
tuæ lumen ostende. per d'.

gicc in vsig driht' we bid' lvfv ðin ⁊
Auge in nobis domine quesumus fidem tuam. et
gastes halges leht in vs symle gibern
spiritus sancti lucem in nobis semper accende. per

geafona ðoncvncgo vnasæcgendlicv̄ arfæstnise ðinv̄ alm'
Gratias agimus inenarrabile pietati tuæ omnipotens
god ðv ðe vsig f'drifenvm vs miste to *dæg* ðissv̄ f'veard ł frv̄ma
deus. qui nos depulsa nobis caligine ad diei huius principium
gilæddest ⁊ mið afirredv̄ vnwisdomes ł dvoles blendnise to bigeongle
duxisti et abiecta ignorantiae cecitate ad cultum
ðines nome ⁊ æc wisdom eit giceidest onvorp ł ðohtv̄ vsv̄
tui nominis atque scientiam reuocasti inlabere sensibus nostris
allm' faeder ꝥte in bibodana ł ðinra lehte steppende
omnipotens pater. ut in preceptorum tuorum lumine gradientes
ðec latva ve fylga ⁊ aldormonn ð
te ducem sequamur et principem. per d'

god ðv ðe ðiostro gidvoles wordes ðines lehte of'drifest
Deus qui tenebras ignorantiæ uerbi tui luce depellis.
ðv giéc in heartvm vsv̄ mægn lvfes ꝥ gisaldest ꝥte
auge in cordibus nostris uirtutem fidei quam dedisti. ut
fyr ðæt ł ðone geie ðin dyde ꝥte giberned vere nængv̄ costvngv̄
ignis quem gratia tua fecit accendi. nullis tentationibus
mægi ꝥte se adrysned ð
possit extingui. per d'.

god ðv ðc wæccendo in herenissv̄ ðinv̄ heofvnlicv̄ mearde
Deus qui uigilantes in laudibus tuis cælesti mercede
eft ðonces ðv ł ðiostro of ' heartv̄ vsvm . . irra gimeodomia ðv
remuneras tenebras de cordibus nostris auferre digneris.
ꝥte licsvnge lehtes ðines symle gigladiga ve ð
ut splendore luminis tui semper gaudeamus. per dominum

frofres fultv̄me ð
(p. 37) solationis auxilium. per.

voes ðv driht' folcvm ðinvm in ðinv̄ scildnise
Adesto domine populis tuis in tua protectione
gitriwendv̄ ⁊ ðinræ hia sviðre eðmodlice gibegende ecelicv̄
fidentibus et tuae se dexterę suppliciter inclinantes. perpetua
giscildnisse gihald
defentione conserua. per

gifvltvma driht' folce ðinv̄ ꝥte hælgades oestes
Auxiliare domine populo tuo. ut sacrę deuotionis
ðiiende on wæstvm ⁊ ðinv̄ symle ðinge sie giricsad ⁊
proficiens incrementis et tuo semper munere gubernetur et
to lesinges ecelices ðerhgibyre ðec lædende gihlytto
ad redemptionis aeternæ pertineat te ducente consortium. per

sel folce ðinv̄ ve bid' driht' gast soðfæst'
Da populo tuo quesumus domine spiritum ueritatis
⁊ sibbes þte ⁊ allv̄ ðohte ongett ⁊ ða ðe ðe aron cvoeinlico
et pacis. ut et tota mente cognoscat et quę tibi sunt placita
allv̄ hearte gitylga ð
tota corde sectetur. per dominum

sel vs driht' ve bid' þte æc middang'es erning
Da nobis domine quesumus. ut et mundi cursus
sibsvm' vs ðinv̄ endebrednisse sie girihtad ⁊ cirica ðin smylt-
pacificus nobis tuo ordine dirigatur et ecclesia tua tran-
licvm oest sie glædo ð
quilla deuotione lętetur. per d'.

sel hælo driht' ve bid' folce ðinv̄ ðohtes
Da salutem domine quesumus populo tuo mentis
⁊ lichomes ⁊ ecelicv̄ gifrofrv̄ ðinra gifyll hearta
et corporis et perpetuis consolationibus tuorum reple corda
gileaffvllra þte scildnisse ðinv̄ eft aheteno ⁊ arfæstlicv̄ oeste
fidelium. ut protectione tua releuati. et pia deuotione
hia gicvoema ⁊ ðino symle velfremnisse hia gifylga ð
conplaceant. et tua semper beneficia consequantur. per.

ræc sviðre ðin ve bid' driht' folce
Porrige dexteram tuam quesumus domine plebi
ðinv̄ miltheartnis' ðin giwvnges l ðerh þ ⁊ gidvolo
tuam misericordiam tuam postulandi. per quam et errores
awærle mennisco ⁊ frofro lifes deadlices onfoe ⁊ eco
declinet humanos. et solatia uitę mortalis accipiat et sempi-
gifea gigrippa
terna gaudia conprehendat. per.

ITEM ALIA ORAT PRO PECCATIS

giher we bid' driht' hream folces ðines
(p. 38) Exaudi quesumus domine gemitum populi tui
biddendes ⁊ hvæd earnvnga micla l ve mistrivað ne
supplicantis. et quid meritorum qualitate difidimus. non
dom ah miltheart' þte ve gifylga ve giearnia
iudicium sed misericordiam consequi mereamur. per

giher ve bid' driht' boensendra beado ⁊
Exaudi quesumus domine supplicum preces et
ondettendra ðe spær synnvm þte ædgeadre vs f'gefnisse
confitentium tibi parce peccatis. ut pariter nobis indulgentiam
giræce ðv rv̄modlice ⁊ sib ð
tribuęs benignus et pacem. per.

giher driht' hream folces ðines ne æc f'ðor mið
Exaudi domine gemitum populi tui. nec plus aput

ðec mægi ondspyrnisse agyltendra ðon miltheart' ðin
te ualeat offensio delinquentium quam misericordia tua

vnnende l agcfeno ł gilefeno wopvm boensandra
indulta fletibus supplicantium. per.

giher driht' folc ðin all ðe ðohte vnde
Exaudi domine populum tuum tota tibi mente sub-

ðioded ꝥte lichome ⁊ ðohte giscilded ꝥ arfæstlice gilefeð ðinv̄
iectum vt corpore et mente protectus quod pie credit tua

gefe gifylga
gratia consequatur. per

gihald we bid' driht' folc ðin ⁊ frō
Conserua quesumus domine populum tuum et ab

allvm ða ðe we giearniað wiðirwordnisv̄ agef sorgleasne ꝥte
omnibus quas meremur aduersitatibus rede securum. ut

smyltnise ondfoende oestigvm ðe ðohte gihere
tranquilitate percepta deuota tibi mente deseruiat. per.

god ðæm syndrig is ꝥte he gimilsage symle ⁊ spæria
Deus cui proprium est misereri semper et parcere

onfoh boene vsra l ⁊ ða ðe synna' racenteg
suscipe deprecationem nostram et quos delictorum catena

gifæstnað milsa ł ðinræ arfæstnis' vndoe
constringit miseratio tuæ pietatis obsoluat. per.

god hleo ðorfendra hyht eðmoda ⁊ hælo
Deus refugium pauperum. spes humilium. salusque

armra boeno folces ðines rvmmodlice giher ꝥte ða
miserorum. supplicationes populi tui clementer exaudi. ut quos

soðfæstnis' ðerscinegra ł svinca' dyde awoerdeno ginyhtsumnise lecedoma
iustitia uerberum fæcit afflictos. abundantia remediorum

doe gitroefrendo
faciat consolatos. per.

god ðv ðe soðlice giiorsas ⁊ rv̄modlice ongettest gisvoenctes
Deus qui iuste irasceris et clementer ignoscis afflicti

folces tehhero ett bisih ⁊ iorre ðinræ wræððo ꝥ
populi lacrimas respice et iram tuæ indignationis quam (p. 39)

soðlice ve giearnia mildelice ymbwoend
iuste meremur propitiatus auerte. per.

god ðv ðe vsig gisiist in sva monigv̄ gistyrenisv̄ ne
Deus qui nos conspicis in tot perturbationibus non

mægi vnderstonda gisvoencendra hream rv̄modlice ett bihald ⁊ yflo
posse subsistere afflictorum gemitum propitius respice et mala

alle ða ðe ve giearniað ymbwoend
omnia quę meremur auerte. per.

god ðv ðe syngendra savlo nylt ðv loesia ah synno
Deus qui peccantium animas nouis perire sed culpas.
gihald ꝥ ve giearnia iorra ⁊ ꝥ ve biddas of' vsig
contine quam meremur iram et quam precamur super nos
dæl rvmmodnise ꝥte of rotnise glædnise l gifea ðinræ miltheartnise
effunde clementiam ut de merore gaudium tuæ misericordiæ
þte ve gifylga ve giearnia
consequi mereamur. per.

gibed vsra ve bid' allm' god
Deprecationem nostram. quesumus omnipotens deus
velrvmlice giher ⁊ ðæm boensendes ðv giwvnne gifremmnise ræc
benignus exaudi et quibus supplicandi prestas affectum. tribue
scildnisse fvltvme
defensionis auxilium. per. d'

gionn we bid' allm' god ꝥte ða ðe iorre ðinræ
Presta quesumus omnipotens deus. ut qui iram tuæ
vræððo ve ongeton miltheart' ðinræ f'gefnisse ve
indignationis agnouimus misericordiæ tue indulgentiam conse-
gifylga
quamur. per.

beadum vsvm ve bid' driht' eare ðinræ artæst'
Præcibus nostris quesumus domine. aurem tuae pietatis
alih l ⁊ gibeodo boensandra gideigla' gicyðig l velrvmlice
accomoda. et orationes supplicum ocultorum cognitor benignus
giher ꝥte ðec gefende to life ðerhcyme ece
exaudi. ut te largiente ad uitam perueniant sempiternam. per

gionn folce ðinv̄ driht' ve bid' gifrofres
Praesta populo tuo domine quesumus. consolationis
fvltv̄me ⁊ longsv̄mv̄ ermðvm winnende l mildelice
auxilium. et diuturnis calamitatibus laborantem propitius
eft blawa gilef
respirare concede. per.

gionn we bid' allm' god ꝥte ða ðe ondspyrniso
Præsta quesumus omnipotens deus. ut qui offensa
vsa ðerh svipo ve ongeton ðines frofres gefe ve gifoele
nostra per flagella cognoscimus tuæ consolationis gratiam sentiamus.

per.

gisvoenc hiorodes ðines ve bid' driht' bihald
Afflictionem familiae tuæ quesumus domine intende
cvoemlic ꝥte agefeno f'gefnisse synna of ðinv̄ velfremnisv̄
placatus. ut indulta uenia peccatorum. de tuis beneficiis
symle ve sie wvldrad ðerh driht'
semper gloriemur. per dominum.,

frō allv̄ vsig ve bid' driht' synnv̄ milde-
(p. 40) Ab omnibus nos quesumus domine peccatis pro-
lice vndo ꝥte ðerhondfoendv̄ f'gefnise synna alesadvm ðe
pitiatus absolue ut percepta uenia peccatorum liberis tibi
ðohtv̄ gihere ve ðe'h
mentibus seruiamus. per dominum.,

fvltvma driht' soecendv̄ milsendv̄ ðin
Auxiliare domine. querentibus misericordiam tuam
⁊ to gefnise ondetendv̄ spær boensandvm ꝥte ða ðe vsvm
et ad ueniam confitentibus parce supplicibus ut qui nostris
earnvngv̄ ve se asvngeno ðinv̄ milsæ ve se hæledo
meritis flagellamur tua miseratione saluemur. per dominum

frō woend ve bid' driht' iorre ðin mildelice frō
Auerte quesumus domine iram tuam propitiatus a
vs ⁊ hehsynno vsra ðæm wræððo ðin soð ve
nobis et facinora nostra quibus indignationem tuam prouo-
cliopiað afirr
camus expelle. per.

earo ðines arfæst' ve bid' driht' beadv̄ vsv̄
Aures tuę pietatis quesumus domine precibus nostris
gibeg ꝥte ða ðe synna vsra svippv̄ ve biðon ðerhslægen
inclina. ut qui peccatorum nostrorum flagellis percutimur
milsa' ðines gefe ve sie friado
miserationis tuæ gratia liberemur. per d'.

ve bid' allm' god ꝥte ða ðe vsvm ve biðon gisvoencdo
Quesumus omnipotens deus. ut qui nostris fatigamur
ondspyrnissv̄ ⁊ earnvngc vsræ vnrehtvise ve biðon awoerdedo arfæstnise' ðinræ
offensis et merito nostrę iniquitatis affligimur pietatis tuę
gefe ꝥte ve gifylga ve giearnia
gratiam consequi mereamur. per.

god allm' god asvoenctes folces tearo eft bihald
Deus omnipotens deus. afflicti populi lacrimas respice
⁊ iorre ðinræ wræððo ymbwoend ꝥte ða ðe ðeaðsynnignise ł scyldignis'
et iram tuæ indignationis aferte. ut qui reatum
ve ongeattað ðinv̄ frofre ve biðon gifriod
nostræ infirmitatis agnoscimus tua consolatione liberemur.

per.

vnderðioded ðe folc ve bid' driht' mildelice
Subiectum tibi populum quesumus domine propitius
déd heofonlic gisomniga ⁊ ðinvm symle doe gihere bibodv̄
actio caelestis amplificet. et tuis semper faciat seruire mandatis.
ð
per dominum.

. . . . oe . arfæst' ðin ve bid' driht' vnderðiode'
Moueat pietatem tuam quesumus domine subiecte
ðe folces tohigvng ⁊ miltheortnise ðin . . . .
tibi plebis affectus et misericordiam tuam supplicatio fidelis
halde ꝥ ðin . .
obtineat. ut quod meritis non presumit indulgentiae tuæ
ginyhts . . . .
largitate percipiat. per.

gimyndig voæs ðv ue bid' driht' asvvnegennisse mennisc'
(p. 41) Memor esto quesumus domine flagilitatis humanę
⁊ ða ðe ł ðv ðe rehtlice ðv ðersces synfvllo spær mildelice ðæm asvoenctv̄
et qui iuste uerberas peccatores parce propitiatus afflictis. ;
ð
per dominum.

ðy læs ðv gitela ł ne hen ðv alm' god folc ðin
Ne dispicias omnipotens deus. populum tuum
in gisvoenc ł clioppende ah f'e wvldvre nome ðines
in afflictione clamantem. sed propter gloriam nominis tui
costendv̄ vnderiorn cvoemlice ð
tribulatis succurre placatus. per dominum.

costvncge vserne ve bid' driht' rvmlice
Tribulationem nostram quesumus domine propitius
eft bihald ⁊ iorre ðinrę wræððe ꝥ rehtlice ve giearniað
respice et iram tuæ indignationis quam iuste meremur
mildelice ymbvoend ð
propitiatus auerte. per d'.

bihald ve bid' driht' beodo vsra ⁊ ða ðe
Intende quesumus domine preces nostras. et qui
no wyrcende ł wyrcing soðfæstnise gemnisse we giearnigað ꝥte ve se asvoencte
non operando iustitiam. correptione meremur afflicti.
in costunge ceigende eft ve giblave ꝥte ve gihere
in tribulatione clamantes respiremus auditi. per.

ITEM ALIA INCIPIUNT CAP' MAIORUM SOLEMNITATUM
IN NAT' SC'I STEPHANI. MARTIRIS

in dagvm ðæm stefan' fvll gefe ⁊ strenge
In diebus illis stephanvs plenvs gratia et fortitudine
he gidvde ł soð taceno ⁊ beceno micla in folce
faciebat prodigia et signa magna in populo.

arioson svmo of ðær somnvnge ðio is giclioppad liber-
Surrexerunt quidam de sinagoga quę apellatur liber-
tin' ⁊ cyrinenti' ⁊ alexan' ⁊ ðara ða ðe veron
tinorum et cyrentium et alexandrinorum. et eorum qui erant

frō cilicia ⁊ asia flittende mið ⁊ ne maehton
a cilicia et asia disputantes cum stephano et non poterant
viðs . . . . dc snytro ⁊ gaste ða ðe vęs spreccen . . . .
resistere sapientiae et spiritui quae loquebatur.

mið ðy væs stefan fvll gaste halgv̄ . . . .
Cum esset. stephanus plenus spiritu sancto intendens
in heofne gisæh wvldvr godes ⁊ hælend stondende to sviðrv̄ godes
(p. 42) in celum uidit gloriam dei et iesum stantem ad dextris dei.
⁊ cvoeð heono ic sivm heofnas vntyndo ⁊ svnv monnes stondende
et ait ecce uideo cælos apertos et filium hominis stantem
to sviðrvm godes
ad dextris dei.

gisettedvm cnev̄ stefan' giceide stefne miclv̄ cvoeðende
Positis genibus stephanus clamauit uoce magna dicens.
driht' ne tele ðv l him ðis synn ⁊ mið ðy ðis gicvoeð
domine ne statuas illis hoc peccatum. et cum hoc dixisset
f'eslepde in drihtne
obdormiuit in domino.,

agemdon stephan' waras ondredende ⁊ worhton wop'
Curauerunt stephanum uiri timorati. et fecerunt planctum
micil of' hine f'ðon ða ðe tostrogdeno voeron of' foerdon
magnum super eum igitur qui dispersi erant transiebant
godspell bodende vord godes
euangelizantes uerbum dei.

ITEM COLLECTE UNDE SUPRA

sel vs ve bid' driht' þte ve gilic sie l þte ve bigeongas
Da nobis quesumus domine imitari quod colimus
þ ve giliornia ⁊ fiondas lvfia f'ðon his symbel *dæg*
ut discamus et inimicos diligere quia eius natalitia
ve mersias se ðe vat wvt' f'e oehtervm gibidda ð
celebramus qui nouit etiam pro persecutoribus exorare. per

allm' ece god ðv ðe frvmcendo ðroverana
Omnipotens sempiterne deus. qui primitias martyrum
in eadgv̄ diacon' stefan' blode gihaelgadest sel ve biddað þte
in beati leuite stephani sanguine dedicasti. tribue quesumus ut
f'e vs giðingere astonde se ðe f'e his wvt' f'eoeht'vm
pro nobis intercessor existat. qui pro suis etiam persecutoribus
gibæd ð
exorauit., per

god ðv ðe vsig ancendes ðines rv̄modlice inlichomvng
Deus qui nos unigeniti tui clementer incarnatione

eft gilesdest sel vs fadorlica symlinga halgvara ðæm
(p. 43) redemisti. da nobis patrocinia continuata sanctorum quibus
ginioma ve maegi halwoendes hælges girvne dael ð
capere ualeamus salutaris mysterii portionem. per dominum.

geafona ðoncvnca ve doað driht' monigfaldv̄ ymb vsig
Gratias agimus domine multiplicatis circa nos
milsv̄ ł miltheartnisvm ðinv̄ ðv ðe ⁊ bearnes ðines acennisse vsig hæles
miserationibus tuis qui et filii tui natiuitate nos saluas.
⁊ eadges ðrovres stefanes gibede ðv vnderwreððes ð
et beati martyris stephani deprecatione sustentas. per

eundem..,

gearva ł gionn we bid' allm' god þte eadge
Presta quesumus omnipotens deus. vt beatus
steian diacon' micildoend svæ aer oðerv̄ gihisnere ł drihtenlices
stephanus læuita magnificus sicut ante alius imitator dominice
ðrovnges ⁊ arfæstnis' giscean ł ongann svæ sie tedernise gearua
passionis et pietatis inituit. ita sit fragilitatis promptus
helpend ð
adiutor. per eundem.

VI. KL' IANU' NT'. SC'I IOHAN' EUANG'

se ðe ondredes god gidoe godo ⁊ se ðe gihaldendgiorn is
Qvi timet deum faciet bona. et qui continens est
soðfæst' gigrippe hia ł ⁊ gigegnað him svoelce moder
iustitiæ adprehendet illam. et obuiauit illi quasi mater
arwyrðo ⁊ svoelce wif frō hehstaldnise vnderfoeð hine
honorificata et quasi mulier a uirginitate suscipiet illum.,

on middvm cirica vntyneð mvð his ⁊ gifylde hine
In medio æcclesie aperiet os eius et impleuit eum
driht' gaste snytres ⁊ ondgettes ⁊ stól wvldres gigeride
dominus spiritu sapientiae et intellectus et stolam glorie induit
hine
eum.,

lvfsvmnise ⁊ wynsvmnise gistrionde of' hine
Iocunditatem et exultationem thesaurizavit super eum.
⁊ nome ecv̄ gierteveardade hine driht' god vserne
et nomine aeterno hereditavit illum dominus deus noster..,

broð' gibloedsad god ⁊ faeder driht' vs' hæl'
Fratres. benedictus deus. et pater domini nostri iesu
crist' se ðe gibloedsade vsig in ælcv̄ gibloedsvnge gastlicv̄ in
christi qui (p. 44) benedixit nos in omni benedictione spiritali in

heofnv̄ in criste hæl' driht' vsvm
caelestibus in christo iesu domino nostro.,

eadig ver se ðe in snytro his bið wnigende ł ⁊ se ðe in
Beatus vir qui in sapientia sua morabitur et qui in
soðfæstnis' bið smeande ⁊ in ðohte giðohte ł giðenceð ymhsceawvng
iustitia meditabitur et in sensu cogitabit circumspectionem
godes
dei·,·

giriordade hine hlafe lifes ⁊ ondgetes ⁊ wætre snytres
Cibauit illum pane uitę et intellectus et aqua sapientiae
halwoendes gidrenceð hine driht' god vser'
salutaris potabit illum dominus deus noster·,·

ITEM COLLECTIONES

cirica ðin driht' velrvmlice giinlihte ꝥte eadges
Æcclesiam tuam domine benignus inlustra. vt beati
ioh' godspelleres giinlihtado larvm to geafv̄ ðerhcyme
iohannis euangelistae inluminata doctrinis. ad dona perueniat
ecelicv̄
sempiterna. per d'

eadges ioh' godspell' ve bid' driht' boene
Beati iohannis euangelistae quesumus domine suppli-
gicvoeme ⁊ f'gefnisse giræc ⁊ lecedomas ecelica
catione placatus. et ueniam nobis tribue et remedia sempiterna
gilef
concede.,

eadges godspelle' ioh' ve bid' driht' beadv̄
Beati euuangeliste iohannis quesumus domine precibus
ve sie aholpen ꝥte ꝥ mæhto vsra ne haldes his vs
adiuuemur. vt quod possibilitas nostra non optinet. eius nobis
ðincgvnge se sald ð
intercessione donetur. per.

sie driht' eadig iohan' godspelle' vser' tedern'
Sit domine beatus iohannes euuangelista nostrae fragili-
helpend ꝥte f'e vs ðe boensande monigfald'cor
tatis adiutor. ut pro nobis tibi supplicans copi(p. 45)osius
sie gihered ð
audiatur. per dominum.

god se ðe ðerh eadges apostol' ðines ioh' vordes ðines
Deus qui per os beati apostoli tui iohannis uerbi tui
vs gidegla eit ðv onlece gionn ve bid' ꝥte ꝥ he vsv̄
nobis archana reserasti. presta quesumus. vt quod ille nostris

earv̄ syndirlice ł indælde ondgetes biddendes ł gigivendes lare
auribus excellenter infudit. intelligentiae conpetentis eruditione
onfoe ve ł ginimme ð
capiamus. per.

allm' ece god ðv. ðe ðisses *dæges* arwyrðne
Omnipotens sempiterne deus. qui huius diei uenerandam
haligne æc glæd' eadges apostol' ðines ioh' ⁊ godspeller'
sanctamque laetitiam beati apostoli tui iohannis et euuangeliste
symbeltide gisaldes sel ciricae ðinre ve bid' ⁊ lvfia ꝥte
festiuitate tribuisti da ecclesiae tuæ quesumus et amare quod
lvfade ⁊ bodia ꝥ gilærde
credidit et predicare quod docuit. per.

IN NT'. INNOCENTIUM.

in dagvm ðæm ic gisæh bvta more sion lemb stondende
In diebus illis. vidi supra montem sion agnum stantem.
⁊ mið ðæm hvndrað feovertig feover ðvsendo hæbbendo nome
et cum eo centum quadraginta quatuor milia habentes nomen
his ⁊ nome fador' his awritten in ondliotvm his
eius et nomen patris eius scriptum in frontibus suis.

ic giherde stefne of heofnū svoelce stefne vætra'
Avdiui uocem de celo tam quam uocem aquarum
monigra ⁊ svoelce stefne ðvnvres micles ⁊ stefn ꝥ
multarum et tam quam uocem tonitrui magni. et uocem quam
ic giherde svae hearpara hearpandra in hearpv̄ sinv̄
audiui sicut cytharedorum cytharizantium in cytharis suis..,

gisvngan halga waras svoelce lofsong nive aer ł f'e sedle
Cantabant sancti quasi canticum nouum ante sedem
⁊ bif'a feoro netno ⁊ aldo ⁊ nænig *monn* mæhte gicvoeða
et ante quatuor animalia et seniores. et nemo poterat dicere
ꝥ lofsong bvtan ðæm hvndrað feortig feoro ðvsendo ða ðe gibohto
canticum nisi illa centum quadraginta quatuor milia. qui empti
aron of earðe
sunt de terra·,·

ðas aron ða ðe mið vifvm ne sindon gividlado
Hi sunt qui cum mulieribus non sunt coinquinati
hehstaldo f'ðon sindon ðas aron ða ðe gifylgað ꝥ lemb sva hvidir
(p. 46) uirgines *enim* sunt hi sunt qui secuntur agnum quocumque
gæð
ierit·,·

ðas aron ða ðe gicvomon of costvnge micle ⁊ aðvogon
Hi sunt qui uenerunt de tribulatione magna et lauerunt

gigerela hiora ⁊ gihvidadon hia in blode lombes f'ðon aron
stolas suas et dealbauerunt eas in sanguine agni. ideo sunt
bif'a hehsedle godes ⁊ giherað him *dæg* ⁊ næht in temple his
ante thronum dei. et seruiunt ei die ac nocte in templo eius
ic giherde stefen of heofne cvoeðende awritt eadgo deado ða ðe in
audiui uocem de celo dicentem. scribe beati mortui qui in
drihtne biðon deade
domino moriuntur·,·

ITEM COLLECTIONES AD INNOCENTES

god ðæs ecelic *dæg* f'ebodere ł vnscyldigo ðroveras
Deus cuius hodierna die preconium innocentes martyres
no sprēce ah deaðe ondetendo aron alle in vs synna
non loquendo sed moriendo confessi sunt. omnia in nobis uitiorum
yfelra gideada ðv ꝥte ł vfv ðin þ tvnga vsa' gispreceð
mala mortifica ut fidem tuam quam lingua nostra loquitur
wvt' ðeavvm lif giondeted bið
etiam moribus uita fateatur·,·

god ðv ðe ðæh ðv sie micil wvndro sva ðęh wvldvrig
Deus qui licet sis magnus mirabilia tamen gloriosius
ðv wyrces on lytlvm sel vs ve bid' in hiara gimersvnge
operaris in minimis. da nobis quesumus in eorum celebritate
gifeaiga ða ðe bearne ðinv̄ drihtne vsv̄ gicyðnisse saldon
gaudere qui filio tuo domino nostro testimonium prebuerunt
wvt' no spreccende
etiam non loquentes. per e'

giliornia cirica ðin god cildra ł ða to *dæg* ve
Discat æcclesia tua deus infantium quos hodie uene-
worðiað bisene smylte ł bliðelic' gihalde arfæstnise ðio aerist lif
ramur exemplo sinceram tenere pietatem quę prius uitam
gisilið ece þ ł ðon mæhte ongeatta ł wvtta ondveardne
prestitit sempiternam quam posset nosse presentem·,· per.

gihelp vsig driht' ve bid' hiora gibed
Adiuua nos domine quesumus eorum deprecatione
halga wara ða ðe bearn ðin mennisc' ne ða get stefn ondetende
sanctorum. qui filium tuum humana nec dum uoce profitentes
heofonlic' sindon f'e his accennisse gefe gisigfæstado
cælesti sunt pro eius natiuitate gratia coronati qui.

ða vs driht' ve bid' gigiviga hia ðohta
(p. 47) Ipsi nobis domine quesumus postulent mentium
clænnisse ðara vnscyldignisse to *dæg* symbellice gimersiga ve
puritatem quorum innocentiam hodie solemniter celebramus.

per.

.II. KL' IAN' NA' SC'I SILUESTRI

sel ve bid. allm' god ꝥte eadges silvest'
Da quesumus omnipotens deus. vt beati siluestri
ondeteres ðines ⁊ æc hehbiscopes arwyrðo symbeltido ⁊ oest
confessoris tui atque pontificis ueneranda solemnitas. et deuotionem
vs giece ⁊ hælo
nobis augeat et salutem. per.

XVIII. KL' FEBRU' NT' SC'E FELICIS..

gilef ve bid' allm' god ꝥte to ðæm betra
Concede quesumus omnipotens deus. vt ad meliorem
life halga wara ðinra biseno vsig gicliopia ða hvile ł oð ꝥ
uitam sanctorum tuorum exempla nos prouocent. quatenus
ðara symbeltido ve doęð wvt' dedv̄ ve bisen ginime
quorum solemnia agimus etiam actus imitemur. per d'

XVI. KL' FEB' NT' SC'E MARCELLE

beado folces ðines ve bid' rvmlice giher
Preces populi tui quesumus domine clementer exaudi.
ꝥte eadges, marcell' ðroveres ðines ⁊ æc hehbisco' earnvngv̄ ve sie
ut beati marcelli martyris tui atque pontificis meritis adiu-
giholpen ðæs ðrovnge gigladiga
uemur cuius passione letamur. per.

XV. KL' FEB' NT' SC'E PRISCE MA'

sel ve bid' allm' god ꝥte ða ðe eadges priscæ
Da quesumus omnipotens deus. ut qui beate prisce
ðroveres ðines symbeltido ve bigeongað ⁊ gerlico symbelnise gigladia ve
martyris tuæ natalicia colimus. et annua solemnitate lætemur
⁊ micles lvfe' giðii ve bisene
et tante fidei proficiamus exemplo. per.

XIII. KL' FEB' NT' SC'E FABIANI MAR'.

vntrymnise vsa cft bihald allm' god ⁊ forðon
Infirmitatem nostram respice omnipotens deus. et quia
byrðen agenlices dedes vsig hefigað eadges fabian' ðrovres ðines
pondus proprie actionis nos grauat beati fabiani martyris tui
⁊ æc hehbisco' ł'eðingvnge wvldrigo vsig giscilde ð
atque pontificis intercessio gloriosa nos protegat. per d'.

EODEM DIE SC'I SEBASTI'

god ðv ðe eadgv̄ sebastian' ðrovre ðin mægne
Deus qui beatum sebastianum martyrem tuum uirtute
stydfæstnise in ðrovnge gitrymmedest of his vs gilicbisene ł
constantiæ in passione roborasti. ex eius nobis (p. 48) imitatione
sel f'e lvfe ðinv̄ gimoedo'ł wala middang'es gitela ┐ nængo his
tribue pro amore tuo prospera mundi. dispicere et nulla eius
wiðirweardo onscynia
aduersa formidare. per.

XII. KL' FEBRU' NT' SC'E AGNETIS UIRG'

allm' ece god ðv ðe gimetomicla middang'
Omnipotens sempiterne deus. qui infirma mundi
giceas' ꝥte stronga sva hvoelc ðv t'sviðes gilef mildelice ꝥte ða ðe
eligis ut fortia queque confundas. concede propitius ut qui
eadges agnes ðrovres ðines symbeltido ve bigas ┐ mið ðe fadorlico
beati agnetis martyris tuæ solemnia colimus. et aput te patro-
ðing ve gifoele
cinia sentiamus. per.

gearvig ve bid' driht' ðohtvm vsvm mið wynsvm-
Presta quesumus domine mentibus nostris cum exulta-
nise giðynge ꝥte eadges agnes ðrovres ðines ðaere *dæg*
tione prouectum. ut beate agnetis martyris tuæ cuius diem
ðrovnges gerlicv̄ oeste ett bigaað wvt' lvfes stydfæstnise
passionis annua deuotione recolimus etiam fidei constantiam
vnderfylga ve
subsequamur. per.

XI. KL' SC'I UINCENTI MAR'

woes ðv ve bid' driht' to boenvm vsvm ꝥte
Adesto quesumus domine. supplicationibus nostris. vt
ða ðe of vnrehtvis'se scyldigo vsig vosa ongeattað eadges
qui ex iniquitate nostra reos nos esse cognoscimus beati
vincenti' ðrovres ðines ðingvnge ve sie gifriad
uincentii martyris tui intercessione liberemur. per.

.V. KL' OCTAUAS AGNETIS

god ða ðe vsig gerlicv̄ eadges ag' ðrovres ðines
Deus qui nos annua beate agnetis martyris tue
symbelnis' gigladias sel ve bid' ꝥte ꝥ ilca ve worðiað hernisse
solemnitate laetificas. da quesumus ut quam ueneramur officio

wvt' arfæst' giwosa' ł ve gifylga bisene ð
etiam piæ conuersationis sequamur exemplo. per d'. nostrum.

N° FEB' SC'E AGATHE VIR'

god ðv ðe bitvin oðro mæhtes ðines wvndra wvt' in
Deus qui inter cetera potentiae tue miracula etiam in
giscæp tederlicv̄ sig ðrovnges gibrohtest gilef rvmlice þte
sexu fragili uictoriam martyrii contulisti concede propitius ut
ðære symbel' ve bigaað ðerh ðær to ðe biseno gistepe ve
cuius natalitia (p. 49) colimus per eius ad te exempla gradiamur.

per

.VI. DECIMA KL' MAI' SC'I UALENTINI

gearuig ve bid' allm' god þte ða ðe eadges
Presta quesumus omnipotens deus. ut qui beati
val' ðrovres ðines symbel' ve bigas frō allvm yflvm
valen[ti]ni martyris tui natalitia colimus a cunctis malis
onbiotendv̄ his ðingvnge ve sie friado
inminentibus eius intercessione liberemur. per d'

.IIII. ID' MART' SC'I GREGO' PAP'.,

god ðv ðe savle ðeas ðines grego' eces eadignis'
Deus qui anime famuli tui gregorii aeterne beatitudinis
meardo gibrohtest gilef mildelice þte ða ðe synna vsra
premia contulisti concede propitius. vt qui peccatorum nostrorum
heñgnise ve biðon aðrvhto his mið ðec beadv̄ ve underlihtad sie
pondere premimur eius aput te precibus subleuemur.

per

.VIII. KL' APR'L' ADNUNTIO SC'E MARIE.

god ðv ðe eadges hehstaldes hrif word ðin engle
Deus qui beatę uirginis utero uerbum tuum angelo
saecgende flæsc onfenge valdest gionn giboensandvm ðinv̄
annuntiante carnem suscipere uoluisti. presta supplicibus tuis
þte ða ð soðlice hia acennic ł godes ve giletdon hir mið ðec
ut qui uere eam genetricem dei credimus. eius aput te
ðingvngvm ve sie aholpen ð
intercessionibus adiuuemur. per eundem. dominum

.XVIII. KL' MAI' SCOR' TIBURTII ET UALERIANI.,

gionn ve bid' allm' god þte ða ðe halga wara
Presta quesumus omnipotens deus. vt qui sanctorum

ðinra tibvr' ⁊ valeria' ⁊ maxi' symbeltido ve bigaað hiora
tuorum tiburtii et ualeriani. et maximi solemnia colimus eorum
wvt' mægno ve gibisnia ð
etiam uirtutes imitemur. per dominum..,

.IX. KL'. MAI' SC'I GEORGII. MAR'

god ðv ðe vsig eadges georg' ðrovres ðines earnvngv̄ ⁊
Deus qui nos beati georgii martyris tui meritis et
ðingvnge gigladias gilef rvmlice ꝥte ða ðe his velfremnis'
intercessione lætificas. concede propitius ut qui eius beneficia
ve givgað giselenise gefes ve gifylga ð
poscimus donatione gratie consequamur. per

(p. 50) VII. KL' MAI'. NAT'. SC'I MARCI EUA'G

sie driht' eadig marc' ðrovere ⁊ godspellere
Sit domine beatus marcus martyr et euangelista.
vsra tedernises helpend ꝥte f' vs ðe boensande
nostrae fragilitatis adiutor ut pro nobis tibi supplicans
monigfald' sie gihered
copiosius audiatur. per

.IIII. KL' MAI SC'I UITALIS MART'.

gearvig ve bid' allm' god ꝥte giðingende
Presta quesumus omnipotens deus. vt intercedente
eadgvm vital' ðrovre ðinv̄ ⁊ allvm wiðirmoedvm ł ve sie friad
beato uitale martyre tuo. et cunctis aduersitatibus liberemur
in lichome ⁊ frō woevm ł ðohtv̄ ve se giclænsado on ðohte
in corpore. et a prauis cogitationibus mundemur in mente.

per

.KL' MAI' AP'LOR' PILIPHI ET IACOBI.

god ðv ðe vsig gerlicv̄ aposto' ðinra
Deus qui nos annua apostolorum tuorum philippi et
symbeltide ðv gigladas gionn ve bid' ꝥte ðara
iacobi solemnitate lætificas presta quesumus. ut quorum
ve gifeaiga earnvngvm ve se gilæredo bisenv̄
gaudemus meritis instruamur exemplis. per.

.V. NO' MAI' SC'OR' ALEXANDRI EUENTI ET THEODORI

givnne vve bid' alm' god ꝥte ða ðe halga wara
Presta quesumus omnipotens deus. vt qui sanctorum

ðinra symbeltido ve bigaas frō
tuorum alexandri euentii et teodoli natalicia colimus. a
allvm yflvm onbiotendvm ðara ł hiora ðingvngv̄ ve sie afriad
cunctis malis inminentibus eorum intercessionibus liberemur. per.

.II. N°. MAI. SC'I IOHAN'. ANTE PORTA LATINA.

god ðv ðe bisiist ꝥte vsig eghvona yflo vsra
Deus qui conspicis quia nos undique mala nostra
ðerhstyriað gearva ve bid' ꝥte, eadges ioh' apl' ðines
perterbant. presta quesumus ut beati iohannis apostoli tui
ðingvnge wvldrig vsig giscilde
intercessio gloriosa nos protegat. per.

VI. ID' MAI'. SC'OR' GORDIANI ET EPIMACHI

sel ve bid' allm' god ꝥte ða ðe eadigra
Da quesumus omnipotens deus. vt qui beatorum
ðrovera ⁊ æc symbeltido ve bigað ðara
martyrum gordiani atque epimachi solemnia colimus (p. 51) eorum
æt ðe ł mið ðec ðingvngv̄ ve sie aholpen
aput te intercessionibus adiuuemur. per

IIII. ID' MAI'. SC'OR' NEREI ⁊ ALCILLEI ⁊ PANCRATII

symle vsig driht' drih ðrovera ðinra ⁊
Semper nos domine. martyrum tuorum nerei et achillei.
gihelpa ve bid' eadgo symbeltide ⁊ ðinv̄ wyrðo
et pancratii foueat quesumus beata sollemnitas. et tuo dignos
agelde hernise
reddat obsequio. per d'

gilef ve bid' allm' god to hiora vsig
Concede quesumus omnipotens deus. ad eorum nos
gifea eco ðerhgihrina of ðara vsig mægne ðv seles gerlica
gaudia aeterna pertingere. de quorum nos uirtute tribuis annua
symbeltido gifea ð
solemnitate gaudere. per d'

VIII. KL' IUNI' SC'I URBANI EPIS'.

sel ve bid' allm' god ꝥte ða ðe eadges vrban'
Da quesumus omnipotens deus. vt qui beati urbani
ðroveres ðines ⁊ æc hehbisco' symbeltido ve bigaað his mið ðec
martyris tui atque pontificis solemnia colimus eius aput te
ðingvngv̄ ve sie aholpen ð
intercessionibus adiuuemur. per dominum

. IIII. N°. IUNI' SC'OR' MARCELLINI ET PETRI

god ðv ðe vsig gerlico eadigra ⁊
Deus qui nos annua beatorum marcellini et petri
ðrovra ðinra symbeltid' ðv gigladas gearvig ve bid' ꝥte
martyrum tuorum solemnitate lætificas. presta quesumus. ut
ðara ve gifeað earnvngv̄ ve gicegað sie bisenvm
quorum gaudemus meritis prouocemur exemplis. per

. V. ID' IUNI. SC'OR' PRIMI ET FELICIANI.

do vsig driht' ve bid' haligra ðinra ⁊
Fac nos domine quesumus. sanctorum tuorum primi et
symle symbeltido ꝥte ve gifylga ðara fvltvmmv̄ scildnise'
feliciani semper festa sectari. quorum suffragiis protectionis
ðines geafo ve gifoela ð
tuæ dona sentiamus. per dominum.

II. ID' IUN' SCOR' BASILIDIS CIRINI NABORIS ET NAZARII.

halga wara ⁊ ve
Sanctorum basilidis cirini. naboris et nazarii que-
bid' driht' symbeltido vs oestlica ett hia gilixia ⁊ ꝥ
sumus domine natalitia nobis uotiua resplende(p. 52)ant. et quod
ðæm gibrohte gicorenscipe l ece wæstmvm vser' oestes
illis contullit excellentiam sempiternam fructibus nostræ deuo-
givæxe
tionis accrescat. per.

IIII. KL' IULI MARCI ET MARCELLIANI.

gearvig ve bid' allm' ꝥte ða ðe halga vara'
Presta quesumus omnipotens. ut qui sanctorum marci
⁊ symbelcennise ve bigaað from allvm yflv̄ onbiotendv̄
et marcelliani natalicia colimus a cunctis malis inminentibus
hiora ðingvnge ve sie afriodo ð
eorum intercessione liberemur. per .

III. KL' IULI SC'OR' PROTASI ET GERUASI.

god ðv ðe gerlico halga va' ðinra ⁊
Deus qui nos annua sanctorum tuorum. protasi et
symbeltid' ðv gigladas gilef rvmlice ꝥte ðara
gervasii solemnitate lętificas concede propitius ut quorum
ve gifeaiga earnvngv̄ ve sie giberned bisenv̄
gaudemus meritis accendamur exemplis. per.

VIIII. KL' IULI VIGIGILIA SC'I IOHAN' BAB'

on dagv̄ ðæm aworden væs word drihtnes to me cvoeðende
In diebus illis. factum est uerbum domini ad me. dicens.
aer ꝥ ðec ic gisceope in hrife ic wiste ðec ⁊ ær ꝥ
prius quam te formarem in utero noui te. et ante quam
gieadest of vombe ic gihalgade ⁊ witge in cynnv̄ ic gisalde ðe
exires de uulua sanctificate. et prophetam in gentibus dedi te.

⁊ cvoeð driht' to me nælle ðv gicvæða ꝥte cnæht am
Et dixit dominus ad me noli dicere quia puer sum
f'ðon to allv̄ svæ hvidder ic sende ðec ðv gæst ⁊ allo ða ðe
quoniam ad omnia quae mittam te ibis. et uniuersa quę
ic bibeade ðe ðv gispreces ne ondred ðv frō onsione hiora f'ðon ðec mið
mandauero tibi loqueris. ne timeas a facie eorum. quia tecum
am ꝥte ic genere ðec cvoeð driht'
sum ut eruam te dicit dominus.

sende driht' hond his ⁊ gihran mvð min ⁊
Misit dominus manum suam et tetigit os meum et
cvoeð me heono ic salde worda mino in mvðe ðinv̄ heono ic gisette
dixit mihi. ecce dedi uerba mea in ore tuo ecce constitui
ðec of' cynno ⁊ of' rico ꝥte ahloefa ⁊ tostregda ⁊
te super gentes et super regna. ut euellas. et destruas (p. 53) et
toworpa ⁊ ðv spilla ⁊ ꝥ ðv gitimbra ⁊ ꝥte ðv giplontia cvoeð
disperdas et dissipes. et edifices et plantes dicit
driht'
dominus.

ðas cvoeð driht' god gierað ealondes ⁊ to bihaldað gie
Haec dicit dominus deus. audite insulę et adtendite
folco fearra driht' frō hrife giceide mec of vombe moder'
populi de longe. dominus ab utero uocauit me de uentre matris
minræ eftgimyndig væs nome' mines
meae recordatus est nominis mei.

ðas cvoeð driht' bisinde ł sceop mec of hrife esne
Haec dicit dominus. formans me ex utero seruum
him ic salde ðec on leht cynna ꝥte sie hælo mino oð to við
sibi dedi te in lucem gentium ut sis salus mea usque
vtmeste ł earðes
ad extremum terrę.

cyningas giseað ⁊ arisað aldormenn ⁊ giworðigað
Reges uidebunt et consurgent principes et adorabunt
f'e driht' gode ðinne ⁊ halig' irl' se ðe giceas ðec
propter dominum deum tuum et sanctum israhel qui elegi te.

ITEM COLLECTA

gearvig ve bid' allm' god ꝥte higo ðin
Presta quesumus omnipotens deus. vt familia tua
ðerh woeg hæles ingae ⁊ eadges ioh' f'eiornere gitrym-
per uiam salutis incedat et beati iohannis precursoris orta-
niso fylgincgo to hine ðone f'e cvoeð sorgleas ðerhcyme
menta sectando. ad eum quem predixit secura perueniat. qui

gilef ve bid' allm' god ꝥte ða ðe eadges
Concede quesumus omnipotens deus. vt qui beati
ioh' bæchere symbel' ve bigað his mið ðec ðingvnge
iohannis baptistę solemnia colimus eius aput te intercessione
ve sie gitrymed
muniamur.

god ðv ðe vsig eadges ioh' bæcere gilefes symbelcen'
Deus qui nos beati iohannis baptiste concedis natalicia
ꝥte ve gibrvca his vsig giræc earnvngv̄ ꝥte ve sie giholpeno
perfrui eius nos tribue meritis adiuuari. per

ITEM UT SUPRA

god ðv ðe bisiist ꝥte vsig eghvona yfla vsa
Deus qui conspicis quia nos undique mala nostra
girotsiað ł ðerh f'eiornere gifeaiga ł hearta vsa giglada ðv ð
contristant per precursorem gaudii corda nostra laetifica. per

dominum..,

allm' ece god sel heortv̄ vsv̄ ða ilca
(p. 54) Omnipotens sempiterne deus da cordibus nostris illam
ðinra girihtnise ece ꝥ eadges ioh' bæcere' on
tuarum rectitudinem semitarum quam beati iohannis baptiste in
woesterne steft cliopppendes gilærde ð
deserto uox clamantis edocuit. per.

allm' ⁊ milthearta god ðv ðe ðone eadge ioh'
Omnipotens et misericors deus. qui beatum iohannem
bæcere ðinre f'esceavnge gisvndradest ꝥte visfæst folc
baptistam tua prouidentia destinasti ut perfectam plebem
criste driht' f'egearvade sel ve bid' ꝥte higo ðin ðisses
christo domino prepararet. da quesumus. vt familia tua huius
ðingvnge merseres ł ⁊ from synnv̄ allv̄ sie bireafad ⁊ to
intercessione preconis et a peccatis omnibus exuatur et ad
ðæm ðone givitgade gicyme ve giearnia
eum quem prophetauit. peruenire mereamur. per quem

VI. KL' IUL' SCOR' IOHA' ET PAULI.

ve bid' allm' god ꝥte vsig tvifallico glædniso
Quessumus omnipotens. deus. vt nos geminata lætitia

ecelic' dæg symbeln' he onfoe ða ðe of eadigra ⁊
hodiernæ festiuitatis excipiat. quę de beatorum iohannis et pauli

wvldrvng soðcvom ða ꝥ ilca lvfv ⁊ ðrovng soðlice dyde
glorificatione procedit quos eadem fides̄ et passio uere fecit

ꝥte vere rehtgibroðro
esse germanos. per.

IIII. KAL' IULI SC'E LEONIS PAPE·,·

god ðv ðe ðone eadge leon' hehbisc' halga wara ðinra
Deus qui beatum leonem pontificem sanctorum tuorum

earnvngv̄ giefendes gilef rvmlice ꝥte ða ðe efnegimyndes
meritis coequasti concede propitius vt qui commemorationis

his measso ve bigeongas lifes æcðon ve bisen ginime biseno
eius festa percolimus uitę quoque imitemur exempla. per

dominum

III. KL' IULI PAS' SC'I PETRI APL'I.

halt svm mið ðy gisege ⁊
Claudus quidam cum uidisset petrum et iohannem

gibæd ł ꝥte aellmisa onfenge wvt' cvoð sulfer
rogabat ut elimosinam acciperet. petrus *autem* dixit. argentum

⁊ gold ne is me ꝥ wvt' ic hafo ðis ðe ic sila in
et aurum non est mihi quod autem habeo hoc tibi do in

nome hæl' crist' nætzaren' aris ⁊ geong
nomine iesu christi nazareni surge et ambula·,·

stvrtende se halta gistod ⁊ gieade ł ⁊ in' eade
(p. 55) Exiliens claudus stetit et ambulabat. et intrauit

mið ðæm in temple geongende ⁊ færende ⁊ hergiende god
cum illis in templum ambulans et exiliens et laudans deum.

in dagv̄ ðaem salde hond ðæm vife ahof hia
In diebus illis. dans petrus manum thabitę erexit eam

⁊ mið ðy gicliopade ða halga war' ⁊ ða widvo togimercade hia lifiende
et cum uocasset sanctos et uiduas adsignauit eam uiuam.

cvð wvt aworden væs ðerh allne iop' ⁊ gilefdon
notum *autem* factum est per uniuersam iopen. et crediderunt

monigo in drihtne
multi in domino.,

fæstliee haldende væs in care' gibed wvt'
Petrus quidem seruabatur in carcere. oratio autem
væs bvtan bitvin f'letnise frō cirica to gode f'e hine
fiebat sine intermissione ab æcclesia ad deum pro eo·,·

engel driht' ætgistod ⁊ leht eft scean in wvnvnise
Angelus domini adstitit et lumen refulsit in habitaculo
carce' ⁊ mið ðy gislog side ł petres awoehte hine cvoeðende aris
carceris percusoque latere petri suscitauit eum dicens. Surge
hræðlice ⁊ gifeallon ða racentego of hondv̄ his
uelociter et cęciderunt cataene de manibus eius.,

cvoeð engel to petre f'egyrd ⁊ gisceo ðee sceohðongv̄
Dixit angelus ad petrum precingere et calcia te calligas
ðinv̄ ⁊ dyde sva ⁊ færende gifylgede hine ⁊ nyste ꝥte
tuas et fecit sic. et exiens sequebatur eum et nesciebat quia
soð voere ꝥte væs ðerh engel gitelede wvt' hine gisihðe
uerum est quod fiebat per angelum estimabat autem se uisum
gisege
uidere.

ITEM UT SUPRA

petre to him eft ymwoende evoeð nv ie vat soðliee ꝥte
Petrus ad se reuersus dixit. nunc scio uere quia
sende driht' engel his ⁊ ginerede mec of honde
misit dominus angelum suum et eripuit me de manu herodis
⁊ of allvm basnvnge folces ivdeana
et de omni expectatione plebis iudeorum

SECUNTUR COLLECTE·,·

god ðv ðe vsig apostol' eadigra ⁊
Deus qui nobis apostolorum beatorum petri et pauli
symbeltido wvldrigo gicyme ðv gilefes sel ve bid'
natalicia gloriosa peruenire concedis. tri(p. 56)bue quesumus
ðara vsig symle ⁊ velfremnisv̄ gieyme ⁊ gibeadvm ꝥte ve
eorum nos semper. et beneficiis peruenire et orationibus adiu-
sie aholpen
uari. per

god ðv ðe eirica ðin apl' ðines lvfe ⁊
Deus qui aecclesiam tuam apostoli tui petri fide. et
nome gihælgadest ðv ðe æe ðone eadge ðæm pavl' to bodian'
nomine consecrasti quique beatum illi paulum ad predicandum
hæðnvm wvldvr ðin gigeadriga gimeodvmad arð gilef ꝥte alle
gentibus gloriam tuam sociare dignatus es. concede vt omnes
ða ðe to ap' ðinra symbeltido gicvomon gastlicv̄
qui ad apostolorum tuorum solemnia conuenerunt spiritali

eftgeafvnge hie awlencedo sie ɫ giwoelgado
remuneratione ditentur. per.

gearwig ve bid' allm' god ꝥte nængv̄ vsig
Presta quesumus omnipotens deus. vt nullis nos
ðv giletas styrenissv̄ ꝥte ve sie asceæccen ða in ap'
permittas ꝑerturbationibus concuti quos in apostolice
giondetnisses pet' gitrymedest
confessionis petra solidasti. per

god ðv ðe apost' ðinv̄ pet' gilædedv̄ cægvm rices
Deus qui apostolo tuo petro collatis clauibus regni
heofnes gibvndennises ⁊ æc vndoenise' biscophad gisaldest gilef
celestis ligandi atque soluendi pontificium tradidisti. concede
ꝥte ðingvnge' his fvltvme frō synna vsra gicnyccvm
vt intercessionis eius auxilio a peccatorum nostrorum nexibus
ve biðo
liberemur. per.

allm' ece god ðv ðe cirica ðin in
Omnipotens sempiterne deus. qui æcclæsiam tuam in
ap' gitrymnise astetted frō ellvar' ðv gineres fryhte ɫ
apostolica soliditate fundatam. ab infernorum eruis terrore
gættana gearvig ꝥte in ðinv̄ soðfæst' ðerhstondende nængo gihlytto
portarum. presta ut in tua ueritate persistens. nulla consortia
trioleasra
perfidorum. per

higo ðin driht' rvmlice bihalda ⁊ ap'cv̄
Familiam tuam domine propitius intuere et apostolicis
giscild fvltvmv̄ ꝥte hiora beodvm sie gistiored ðæm bið acvnned
defende presidiis ut eorum precibus gubernetur quibus nititur
ðec gisittende ɫ aldormonnv̄
te constituente principibus. per.

driht' god allm' eadigra ap' ðinra
Domine deus omnipotens beatorum apostolorum tuorum.
⁊ worðvnge symlvng folc ðin symle giwyinsvmia ⁊
(p. 57) petri et pauli honore continuo pleps tua semper exultet et
ðæm ɫ ðissv̄ aldormonnv̄ gistiored sie ðara larvm gifeaiga ⁊
his presulibus gubernetur quorum doctrinis gaudet et
earnvngv̄
meritis. per d'

II. KL'. SC'I PAULI APL'I.

broð' cvð ivh ic dom godspell ꝥ ic bodade
Fratres notum uobis facio euangelium quod predicaui

ivh ꝥ ⁊ gie onfengon in ðon æc gie stondas ðerh ꝥ æc
uobis quod et accepistis in quo et statis per quod et
gie biðon gihæledo
saluemini.

ic f'ðon am læsest allra aposto' se ðe ic ne
Ego enim sum minimus omnium apostolorum qui non
am wyrðe ꝥte ic se gicliopad erendwracca f'ðon gioehtende am
sum dignus uocari apostolus quoniam persecutus sum
cirica godes gefe godes am ꝥ ꝥte am ⁊ gefe his in
æcclesiam dei. gratia dei sum id quod sum. et gratia eius in
mec idil ne væs nænig *monn* compigende gode gifalde hine gimotvm
me uacua non fuit. nemo militans deo inplicat se negotiis
worvldlicv̄ ꝥte him gicvoeme ðæm hine gicostade forðon æc se ðe
secularibus ut ei placeat cui se probauit. nam et qui
gifehtað in erning ł in gifeht ne bið gisigfæstad bvtan gileofa' ł
certat in agone non coronatur nisi legitime
gifehte
certauerit.

god gifeht ic gifæht erning ic giendade lufv
Bonum certamen certaui cursum cosummaui fidem
ic giheald on ðæm lafe asetted is me sigbeg soðfæst' ꝥ ageldes
seruaui. in reliquo reposita est mihi corona iustitie quam reddet
me driht' on ðæm *dæg* soðfæst doeme
mihi dominus in illa die iustus iudex.

driht' me ætgistod ⁊ gitrȳmede mec ꝥte ðerh mec
Dominus michi adstitit et confortauit me ut per me
f'ebodvng ł sie gifylled ⁊ gihere alle cynno ⁊ alesad
predicatio impleatur. et audiant omnes gentes. et liberatus
am of mvð leas gifriode mec driht' frō ælcv̄ mvðv' yfle
sum de ore leonis. liberauit me dominus ab omni ore malo
⁊ hal gidoe ric his heofonlic ðæm wvldvr in worvlda
et saluum faciet regnum suum cæleste cui gloria in secula
worvld
seculorum amen.

SECUNTUR COL'

god ðv ðe monigfaldnise hæðna eadges
Deus qui multitudinem gentium beati pauli apostoli
bodvnge gilærdest sel vs ve bid' ꝥte ðæs symbel'
predicatione (p. 58) docuisti da nobis quesumus. ut cuius natalicia
ve bigað
colimus eius aput te patrocinia sentiamus. per

gilef ve bid' driht' ap' ðino giðingage
Concede quesumus domine apostolos tuos interuenire

f'e vs f'ðon ðon' vsig ꝥte ve sie gihæledo mægi ve gitrivað gif
pro nobis quia tunc nos saluari posse confidimus si
hiora beodv̄ ðin sie gistiored cirica ðæm ðec gisettende
eorum precibus tua gubernetur æcclesia quibus te constituente
aldorm'
principibus. per.

ap' vsig driht' ve bid' eadigra ⁊
Apostolicis nos domine quesumus beatorum petri et
toginim fvltv̄mv̄ ꝥte svæ feolo tederlico' we sindon svæ suiðe
pauli adtolle presidiis. ut quanto fragiliores sumus tanto
strongrvm helpvm ve sie aholpen
ualidioribus auxiliis foueamur. per d' nostrum..,

.II. N° IULI OCTAUAS APL'ORUM

ðas sindon waras miltheartnis' ðara soðfæst' of'geottolnisse
Hii sunt uiri misericordiæ quorum iustitiæ obliuionem
ne onfengon mið sed hiora wvniað godo erfevardnisso
non acceperunt. cum semine eorum permanent bona hereditas
hælgo æft'cneoreso hiora ⁊ in cyðnissvm gistod sed hiora
sancta nepotes eorum et in testamentis stetit semen eorum
⁊ bearno hiora f'e ðæm við in ecnise . hia wniað
et filii eorum propter eos usque in aeternum manent.

lichomo halga vara in sibbe bibyrgedo aron ⁊ nome hiora
Corpora sanctorum in pace sepulta sunt et nomen eorum
lifeð in worvldv̄ snytre hiora sægdon ł sæcgað alle folco ⁊
uiuet in secula sapientiam eorum narrabunt omnes populi et
herenisse hiora gisæcge ł all ðio cirica halga wa'
laudem eorum pronuntiet omnis ecclesia sanctorum.

SECUNTUR COLL'

god ðæs sviðre eadge pet' geongende on yðv̄
Deus cuius dextera beatum petrum ambulantem in fluc-
ðy læs vere gidrvncen ahof ⁊ efne ap' his ðirde
tibus ne mergeretur erexit et coapostolum eius paulum tercio
scipdrincende of grvnde brymmes gifriade giher vsig
naufragantem de profundo pelagi (p. 59) liberauit. exaudi nos
rvmlice ⁊ gilef ꝥte boegra earnvngv̄ ecelices wvldvr
propitius et concede vt amborum meritis æternitatis gloriam
ve fylga
consequamur. per.

giscild driht' folc ðinne ⁊ ap'
Protege domine populum tuum. et apostolorum

ðinra fadorlico ðing gitrivnde ecelicv̄ giscildnise gihald
tuorum patrocinia confidentem perpetua defentione conserua.

per

allm' ece god ðv ðe vsig eadigra ap'
Omnipotens sempiterne deus. qui nos beatorum apos-

⁊ monigfallic' doest mersvnge gifeaia sel
tolorum petri et pauli multiplici facis celebritate gaudere. da

ve bid' ðara oftor giboetado ł symbel' vser' sie giscildnisses
quesumus eorum sepius iterata solemnitas. nostre sit tuitionis

of'ece
augmentum. per d'.

VI. N°. IULI SC'OR' PROCESSI ET MARTINIANI

god ðv ðe vsig halga wa' ðinra ⁊
Deus qui nos sanctorum tuorum processi et martiniani

ondetendv̄ wvldirlicv̄ ymbseles ⁊ giscildes sel vs æc
confessionibus gloriosis circumdas et protegis da nobis et

hiora bissene giðia ⁊ ðingvnge gifeaia
eorum imittatione proficere et intercessione gaudere. per

.IIII. N°. IULI TRANSLAT' BEATI MARTINI

halga sacerdæs ðines mar' to *dæg* of'lad
Sancti sacerdotis tui martini hodie translationem

mersandvm giræc vs driht' ꝥte svæ gimynd
celebrantibus tribue nobis domine. vt sicut commemorationem

his oestlice ve bigaað svæ ⁊ woerc gileaffvllice ve biseno niomað ł
eius deuotissime colimus ita et opus fideliter immittemur.

per d'

VI. ID' IULI. SC'OR' VII. FRATRE' FILIOR' SC'E FELICITATIS

gearvig ve bid' allm' god ꝥte ða ðe wvldrigo
Presta quesumus omnipotens deus. vt qui gloriosos

ðrovras strongo. in hiora ondetnise ve ongeton arfæsto mið ðec in
martyres fortes in sua confessione cognouimus pios aput te in

vsra giðingvnge ve gifoelæ
nostra intercessione sentiamus. per

V. ID' KL' IULI NT' S'E BENEDICTI ABB'.

ðingvnge vsig driht' ve bid' eadges benedictes
Intercessio nos domine quesumus beati benedicti

abbvdes gifæstnia ꝥte vsꝟ earnvngꝟ ve ne magon
abbatis (p. 60) commendæt. ut quod nostris meritis non ualemus eius
fadorlico ðingo ve gifylga
patrocinio assequamur. per.

VIII. KL' AGUS' NT' SC'I IACOPI AP'LI.

voes ðv driht' folce ðinꝟ hælgare ⁊ haldend ꝥte apl'
Esto domine plebi tuæ sanctificator et custos. ut apostoli
ðines iacob' gifæstnado mið fvltvmvm ⁊ ymbvoending gievoeme ⁊
tui iacobi munita presidiis. et conuersatione tibi placeat et
sorgleas gihere
secura deseruiat. per.

IIII. KL' AG' SCOR' FELICISSIME SIMPLICI FAUSTINI

geonn driht' ve bid' ꝥte svæ folc cristin
Presta domine quesumus. ut sicut populus christianus
ðrovara' ðinra ⁊ tidlicꝟ
martyrum tuorum felicis simplicii. faustini et beatricis tempo-
symbeltide gifeagia svæ ðerhbrvca eco ⁊ ꝥ oestvm
rali solemnitate congaudet ita perfruatur aeterna et quod uotis
mersiað gigrippa fremnis' ł tohigvng
celebrat comprehendat effectu. per

.III. KL' AGVSTVS. SCORVM ABDO ET SENNES.,

god ðv ðe halgvm ðinꝟ ⁊ to ðassꝟ wvldre
Deus qui sanctis tuis abdo et senni ad hanc gloriam
cymmendes monigfallic' ðing gefes gibrohtest sel ðeaꝟ ðinꝟ hiora
ueniendi copiosum munus gratie contulisti. da famulis tuis suorum
f'gefnisse synna ꝥte halga ðinra giðingendvm
ueniam peccatorum ut sanctorum tuorum intercedentibus
earnvng frō allvm ve giearnia vngimoednisvm ꝥte ve sie alesado
mer'tis ab omnibus mereamur aduersitatibus liberari.

per d'

KL' AGUSTUS SCOR' MACHABEOR'. VII. FR'M CUM M'RE.

broðerscip vsig driht' ðrovara ðinra sigbeg gigladia
Fraterna nos domine martyrum tuorum corona lætificet.
ðio ⁊ lvfes vser giselle wacana mægna ⁊ monigfalli'
quę et fidei nostrę prebeat. incitamenta uirtutum et multiplici
vsig fvlltvme gifroefre
nos suffragio consoletur. per d'

.IIII. NON' AGUSTUS SC'I STEPHANI. EPIS. ET MARTYRIS.

gilef bliðelice ꝥte allo ða ðe ðrovnges his
(p. 61) . . . . cede propitius ut omnes qui martyrii eius
earnvngo ve worðia ðingvngv̄ his from ecelicvm tint'ges
merita ueneramur intercessionibus eius ab æternis gehennę
byrnv̄ ve sie alesad
incendiis liberemur. per

sel vs ve bid' allm' god synna vsra
Da nobis quesumus omnipotens deus. uitiorum nostro-
lego gidrysne ðv ðe eadgvm lavr' gisaldest pinvnga
rum flammas extinguere. qui beato laurentio tribuisti tormen-
hiora inbyrno of'sviðe
torum suorum incendia superare. per

god ðæs godes lvfv byrne eadig lav' biornendo ł
Deus cuius caritatis ardore beatus laurentius aedaces
byrno lego giteledv̄ oehtende f'cvom gilef ꝥte
incendii flammas contempto persecutore deuicit. concede ut
alle ða ðe ðrounges his earnvnga ve worðia scildnisses ðines
omnes qui martyrii eius merita ueneramur. protectionis tuae
fvltvme ve sie trȳmed
auxilio. muniamur. per

sel ve bid' allm' god ꝥte sig eadges
Da quesumus omnipotens deus. vt triumphum beati
lav' ðrov' ðines ðone mið giteldvm fyrvm giendade
laurentii martyris tui. quem dispectis ignibus consummauit
on earðv ece heafna lehte breht wyrðelic' wallvnge
in terris perpetua cælorum luce conspicuum digno feruore
lvfes ve worðia
fidei ueneremur. per d'

III. ID' AGU' SC'I TIBURTI MAR'

eaðges vsig driht' gihelpa gilomlica fvltvmo
Beati tiburtii nos domine foueant continuata presidia
f'ðon ne blinnes ðv mildelice ꝥ ðv gisceavia ða ðvslicvm fvltvmv̄
quia non desinis. propitius intueri quos talibus auxiliis
gilefest ꝥte ve sie holpen
concesseris adiuuari. per

ID' AGU' N' SC'I YPOLITE

sel vs allm' god ꝥte eadges ðroveres
Da nobis omnipotens deus. ut beati ypoliti martyris

ðines arwyrðe symbeltid' ⁊ oest vs giece ⁊
tui ueneranda solemnitas et deuotionem nobis augeat et
hælo
salutem. per

XVIIII. KL' SEPTE' SC'E EUSEBI P'SBIT' ·,·

god ðv ðe vsig eadges ondeteres ðines gerlic'
Deus qui nos beati eusebii confessoris tui annua
symbeltid ðv gigladas gilef mildelice ꝥte ðaes symbelcennise
solemnitate lætificas. concede propitius ut cuius natalitia
ve bigaað ðerh his to ðe bisinv̄ ve gistepa
colimus (p. 62) per eius ad te exempla gradiamur. per.

ADSUMP' SC'A MARIÆ

in allvm ræst ic gisohte ⁊ in erfeveardnise driht'
In omnibus requiem quesivi et in hereditate domini
ic vniga ða giheht ⁊ cvoeð me sceppend allra ⁊ se ðe
morabor. tunc precepit et dixit mihi creator omnium et qui
gisceop mec eft gireste in vse minvm in iacob giinbva
creauit me requieuit in tabernaculo meo. in iacob inhabita
⁊ in herv' gierfeveard' in gicorenv̄ minv̄ send wyrtrvmo ⁊
et in israhel hereditare et in electis meis mite radices et
svæ in sion gitrȳmed am ⁊ in ceastre gihalgadv̄ gilic
sic in sion firmata sum et in ciuitate sanctificata. similiter
ic gireste ⁊ in hie' mæht' min
requieui et in hierusalem potestas mea.

ic giwyrtrvmade in folce arwyrðvm ⁊ in dælo godes
Eradicaui in populo honorificato et in partes dei
mines erfevardnise ðæs ⁊ on fylnise halga vara hræcing
mei hereditas illius et in plenitudine sanctorum detentio
min
mea.

svoelce cedrisc wynsvmændo am on liban' ⁊ svælce
Quasi cædrus exalta sum in libano et quasi cipresus
more sion ⁊ svælce pælm' ahefen am on cad' ⁊ svoelce
in montem sion. et quasi palma exalta sum in cades et quasi
plontvng rosæs in hierich ⁊ svoelce oelebeam diorwyrðe on feldvm
plantatio rosæ in hiericho et quasi oliua speciosa in campis
⁊ svoelce platan' ahefen am neh vætre in plæcvm
et quasi platanus exalta sum iuxta aquam in plateis.

svæ cynnam' ⁊ ꝥ recilc svotstencende stenc
Sicut cynamomum et balsamum aromatizans odorem
ic gisalde svæ recilc gicoren ic gisalde svotnise ł stences
dedi quasi myrra electa dedi suauitatem odoris.

COLLECTE

god ðv ðc hehstallic' hall eadges marię in ðon
Deus qui virginalem aulam beatę mariæ in qua
ðv giwvnedest gicease gimeodvmad arð sel ve bid' ꝥte his vsig
habitares eligere dignatus es. da quesumus. ut sua nos
giscildnise gitrȳmedo wynsvmo gidoe sinv̄ bitvien vosa symbel'
defensione (p. 63) munitos iocundos faciat sue interesse festiuitati.
se ðe liofað
qui uiuit.

micil ist driht' æt rv̄modnise ðinv̄ godes svnv-
Magna est domine aput clementiam tuam dei gene-
cennic gibed ꝥ f'ðon of ondveardvm vorvlde ðv of'lædest ꝥte
tricis oraatio quam idcirco de presenti seculo transtulisti. ut
f'e synnv̄ vsvm mið ðe ballice giðingage
pro peccatis nostris aput te fiducialiter intercedat. per eum

gilcf milthearta god tedernise vsra fvltv̄me
Concede misericors deus fragilitati nostræ presidium.
ꝥte ða ðe halges godes svnvcennices rest ve gimersas ðingvnges
ut qui sanctę dei genetricis requiem celebramus intercessionis
his fvltvme from vsvm vnrehtvisnisvm eft ve arisa
eius. auxilio a nostris iniquitatibus resurgamus. per

arwyrde vs driht' ðisses is *dæg* symbeltid' in
Veneranda nobis domine huius est diei festiuitas in
ðon halga godes svnvcenn' deað vndereade tidlic ne æc
qua sancta dei genetrix mortem subiit temporalem. nec
svæ ðeah deaðes gicnyccv̄ ꝥte woere ofðrylıt mæht ðio bearn ðin
tamen mortis nexibus deprimi potuit quę filium tuum
driht' vser' gimercade inlichomvng
dominum nostrum de se genuit incarnatum. qui tecum.

ðegna ðinra driht' gyltingv̄ f'gef ⁊ ða ðe
Famulorum tuorum domine delictis ignosce. et qui
gicvoema of dedv̄ vsvm ne magon ve svnvcen' bearnes ðines
placere de actibus nostris non ualemus genetricis filii tui
driht' vs' ðingvnge ve sie gihæled
domini nostri intercessione saluemur. per eum

vndercyme driht' folce ðinv̄ godes bearncen' gibed
Subueniat domine plebi tuę dei genetricis oratio
ꝥ ⁊ ðæh f'e giwyrd lichomes foerde ve ongeton in
quam etsi pro conditione carnis migrasse cognouimus in
heofunlicvm wvldre mið ðec f'e vs gibidde ve gifoela
caelesti gloria aput te pro nobis orare sentiamus. per

eundem

gearvig ve bid' alm' god ꝥte eadges mari'
Presta quesumus omnipotens deus. ut beatę mariæ
symle hehstald' gilomlica symbeltido ⁊ ondveard' lifes vs
semper uirginis frequentata sollemnitas et presentis uitæ nobis
gibrenga lecedomas ⁊ meardo f'gefe eco
conferat remedia et premia concedat aeterna. per

(p. 64) XVI KL' SEPT'B. OCTAUAS SC'I LAURENTII

giboetadvm symbel' eadges lav' symbelcen' ve worðiga
Iterata festiuitate beati laurentii natalitia ueneramur
ða ðe in heofnv̄ eadignise giscina we wvton eco
quę in cælestibus beatitudine fulgere nouimus sempiterna. per.

XV KL' SEPT' SC'I AGAPITE MAR'

gigladad sie cirica ðin' god eadges agapi' ðrovres ðines
Laetetur aecclesia tua deus. beati agapiti martyris tui
gitriva fvltvmv̄ ⁊ æc his beadv̄ wvldrigvm ⁊ oestigv̄ ðerh-
confisa suffragiis atque eius precibus gloriosis et deuota per-
vvnia ⁊ sorgleas gistonde
maneat et secura consistat. per.

XI KL' SEPT' SC'I THIMOTHEI

fvltvme ðin vs driht' ve bid' gicvoemlic
Auxilium tuum nobis domine quesumus placatus
gef ⁊ giðingende eadgvm ðrovre ðinv̄ sviðre
inpende et intercedente beato timotheo martyre tuo. dexteram
of' vsig ðinrę milsa' giræc
super nos tuæ propitiationis extende. per d'

VIII KL' SEP' SC'I BARTHOLOMEI AP'SLI

allm' ece god ðv ðe ðisses *dæges* arwyrðe
Omnipotens sempiterne deus. qui huius diei ueneran-
⁊ halig' glædnise eadges apost' ðines
dam sanctamque laetitiam beati apostoli tui bartholomei
symbeltid' gisaldest sel cirica ðinræ we bid' ⁊ lvfia ꝥ
festiuitate tribuisti da ecclesia tuæ quesumus et amare quod
gilefde ⁊ bodia ꝥ gilærde
credidit et predicare quod docuit., per d'

IIII. KL' SEP' PAS' IOHANNIS BAB'

halges ioh' bæcer' ⁊ ðrovres ðroes driht'
Sancti iohannis baptiste et martyris tui domine

ve bid' arwyrðe symbel' halwoendes fvltvmes vs giwnne
quesumus ueneranda festiuitas salutaris auxilii nobis prȩstet
fremnise
efectum. per d'

III KL' SEP' SC'OR' FILICIS

mægenðrȳme ðin driht' boensando ve biddas ꝥte
Maiestatem tuam domine supplices deprecamur. ut
svæ vsig symlinga halga vara ðinra gimynd glada ðv
sicut nos iugiter sanctorum tuorum commemoratione lætificas
svæ symle boene scild ðv
ita semper supplicatione defendas. per d'

(p. 65) VI IDUS SEPT' NATIUITAS SC'A MARIÆ

la sviðe feger is hygdig cneoreso mið brehtnise
O quam pulcra est casta generatio cum claritate.
vndeadlicnise f'ðon in gimynd ðæs f'ðon æt gode cvð
inmortalitas *enim* in memoria illius quoniam aput deum nota
is ⁊ mið monnvm
est et aput homines.

frō frȳðe ær worvld ascæpen am ⁊ við to-
Ab initio ante saeculum creata sum et usque ad
weardv̄ worvlde ne blinno ic ⁊ in wvnvnisse halgv̄ f'a
futurum saeculum non desinam. et in habitatione sancta coram
ðæm ic giðegnade ⁊ svæ in sion afæstnad am ⁊ in ceastre
ipso ministraui. et sic in sion firmata sum et in ciuitate
gihalgado
sanctificata.

ic of mvðe ðæs heistes ic gi . . oh ł frvmcendo ær
Ego ex ore altissimi prodiui primogenita ante
ælcv̄ scæft ic svæ liban' no corfen ic wann
omnem creaturam. ego quasi libanus. non cisus laboraui
wvnvnise min ⁊ svælce ðe beteste recilc vnblonden stenc
habitationem meam et quasi balsamum non mixtum odor
min ⁊ svoelce earðhifign ł ic girahte telgo mino ⁊ tviggo ł
meus et quasi terebintus. extendi ramos meos. et rami mei
worðvnges ⁊ gefe'
honoris et gratiȩ.

ITEM CAPITULA

an is cvlfra mino visfæsto mino an is moeder his
Vna est columba mea perfecta mea. una est matri suæ
gicoren gicennice his gisegon hia dohtoro ⁊ eadge hia
electa genetrici suæ. viderunt illam filiae et beatissimam eam
bodadon cvoeno ⁊ cefissa giheredon hia
predicauerunt reginȩ et concubinȩ laudauerunt eam.,

ITEM UT SUPRA

hvoelc is ðios ðio gifæres soelce arlic morgen arisende
Quę est ista quę progreditur quasi aurora consurgens.
feger sva mona gicoren svæ svnna ondeslic soelce gifeht giendebredad'
pulcra ut luna electa ut sol terribilis ut acies ordinata.

ITEM COLLECTIONES

boene ðeana ðinra god milsend
Supplicationem seruorum tuorum deus miserator
giher ꝥte ða ðe acennise godes acennic' ⁊ hehstald' vc
exaudi. ut qui natiuitate dei genetricis et uirginis. con-
gisomniað his ðingvngv̄ gicvoemlic frō ðec of instondv̄
gregamur eius intercessionibus conplacatus a te de instantibus
froecelnisv̄ ve sie ginered
periculis eruamur. per eundem.

ðegnvm ðinvm driht' heofonlic gefes ðing gef ł
(p. 66) Famulis tuis domine caelestis gratiæ munus inpertire.
ꝥte ðæm eadges hehstaldes acennisse gistod hæles f'veard
vt quibus beatę uirginis partus exstitit salutis exordium.
acennis'es his oesto symbelt' sibbes giselle onvæstem
natiuitatis eius uotiua solemnitas pacis tribuat incrementum.

per

gihelpe vsig ve bid' driht' halgae marie' ðing-
Adiuuet nos quesumus domine sanctę marię inter-
vnge arwyrðe ðæs wvt' *dæg* ðæm giselig hire is onginnenda
cessio ueneranda cuius etiam diem quo felix eius est inchoata
acennise ve mersia
natiuitas celebramus. per

gilef vsig ðegnas ðino ve bid' driht' god
Concede nos famulos tuos quesumus domine deus
eco ðohtes ⁊ lichomes hælo gifeagia ⁊ wvldrig eadges
perpetua mentis et corporis sanitate gaudere. et gloriosa beatę
mar' symle hehstaldes ðingvn frō ondveardv̄ ve se alesad
mariæ semper uirginis intercessione a presenti liberari
rotnise ⁊ tovea ðerhbrvca glædnise
tristitia. et futura perfrui laetitia. per dominum.

allm' ece god ðegnas ðino sviðra
Omnipotens sempiterne deus famulos tuos dextera
ðines mæhtes frō allv̄ giscild froecelnissv̄ ⁊ eadga maria
tuę potentiæ a cunctis protege. periculis. et beata maria

symle hehstalde giðingende do hia ondveardlic' gifeaiga valc
semper uirgine intercedente. fac eos presenti gaudere pro-

ł ⁊ toveardo
speritate et futura. per dominum.

eadges marie' symle hehstald' driht' ve bid'
Beatae mariae semper uirginis domine quesumus

giðii vs eghvoer gibcd ꝥte ꝥ oestig folc ðin arwyrðcd
prosit nobis ubique oratio. vt quam deuota pleps tua ueneratur

hernisse ꝥte ve sie aholpeno hir arfæstvm symlinga sie aypped fvltv̄me
obsequio suffragari sibi pio iugiter experiatur auxilio.

per dominum nostrum

giscild driht' ðegnas ðino fvltvmv̄ sibbes ⁊ eadges
Protege domine famulos tuos subsidiis pacis. et beatę

marie fadorlicv̄ ðingv̄ gitrivndo frō allv̄ fiondvm agcld orsorgo
mariæ patrociniis confidentes a cuntis hostibus redde securos.

per dominum

eadges ⁊ wvldriges symle hehstald' godes bearncennices mari'
Beatę et gloriosę semper uirginis dei genetricis mariae

vc bid' allm' god ðingvng vsig wvldrig giscildað
quesumus. omnipotens deus intercessio nos gloriosa protegat.

⁊ ðegnas his gifvhton mið ł við ðæm dræcce ⁊ se dræcca
(p. 67) [. . . . .] et angeli eius proeliabantur cum dracone. et draco

gifæht ł ⁊ ðegnas his ⁊ ne mæhton ł nc æc stove gimoeted
pugnabat et angeli eius et non ualuerunt. neque locus inuentus

is hiora f'ðor in heofne
est eorum amplius in caelo.

engel cvom ⁊ gistod bif'a vigbcde hæbbend ræcelc
Angelus uenit et stetit ante altare habens turribulum

gylden' ⁊ gisald voeron him byrno' menigo ꝥte salde of gibea-
aureum et data sunt illi incensa multa. ut daret de ora-

dvm halgvara allra ofer vigbcde gylden' ꝥ is
tionibus sanctorum omnium super altare aureum quod est

bif'an hehsedle
ante thronum.

on dagvm ðæm cvoeð me engel avritt eadgo ða ðe
In diebus illis. dixit mihi angelus scribe beati qui

to giriord gimvnga' lombes aceigido aron
ad cænam nuptiarum agni uocati sunt.

ic gifeall f'a fotv̄ engles ꝥte ic vorðade hine ⁊ cvoeð
Cecidi ante pedes angeli ut adorarem eum et dixit

me gisih ꝥte ðv ne doe efne esne ðin am ⁊ broðra ðinra
mihi. uide ne feceris conseruus tuus sum et fratrum tuorum

hæbbendra gicyðnisse hæl' god worðiga
habentium testimonium iesu. deum adora.

heono hvs godes mið monnvm ⁊ gibyað
Ecce tabernaculum dei cum hominibus et habitabit
mið ðæm ⁊ bið hiora god ⁊ ða folc his biðon ⁊ he
cum eis. et erit eorum deus et ipsi populus eius erunt et ipse
driht' mið ðæm bið hiora god
dominus cum eis erit eorum deus.

god ðv ðe wvndvrlicv̄ endebred' engla hernisso monna
Deus qui miro ordine angelorum ministeria homi-
æc giraedes gilef mildelice ꝥte ðæm ðe em-
numque dispensas. concede propitius. vt quibus tibi minis-
behtendvm on heofne symle gistondes frō ðæm on earðe vsa lif
trantibus in cælo semper adsistitur. ab his in terra nostra uita
ve sie gitrȳmed
muniamur.

eadges hehengles ðines giðingvnge vnderwreððedo
Beati archangeli tui michaelis intercessione suffulti
boensando ðec driht' ve gibiddas ꝥte ða worðvnge gifylga ve
supplices te domine deprecamur. vt quos honore prosequimur
ve bifoe æc ðohte
contingamus et mente. per

sel vs allm' god eadges hehengles
(p. 68) Da nobis omnipotens deus. beati archangeli michaelis
ðæm to worðvnge giðia ꝥte ðæs vvldvr ve mersað on
eo tenus honore proficere ut cuius gloriam predicamus in
earðū his beadv̄ ve sie aholpen on heofnv̄
terris. eius precibus adiuuemur in celis.

gimonigfalda driht' soðfæst' ðin in savlvm
Multiplica domine ueritatem tuam in animabus
boensendra ꝥte mið ðy ðec in temple halgvm symlinga ve vorðia
supplicum. ut dum te in templo sancto iugiter adoramus
on onsione ðinv̄ mið halgvm englvm ve sie wvldrado
in conspectu tuo cum sanctis angelis gloriæmur. per d'

ece vs driht' ðinræ milsvnga' gionn
Perpetuum nobis domine. tuę miserationis presta
helpe ðæm æc engellice givðes fvltemmo ne giwonia
subsidium. quibus et angelica prestitisti suffragia non deesse.

per

woes ðv folce ðinv̄ milthearta god ⁊ ꝥte gefe ðinrę
Adesto plebi tue misericors deus. et ut gratiæ tue

velfremniso mæhtigo ðerhfoe eadges hehengles do boensṽ
beneficia potiora percipiat. beati michaelis archangeli fac suppli-
gibeadṽ ꝥte ve sie vnderlihtado
cem deprecationibus subleuari. per

N°. OCT'B NT' SC'I MARCI PAPE.

giher driht' ve bid beodo vsa ⁊ giðin-
Exaudi domine quesumus preces nostras et interue-
gende eadgṽ marc' ondetere ðinṽ ⁊ æc hehbiscop' boeno
niente beato marco confessore tuo atque pontifice. supplicationes
vsra gicvoemlic bihald
nostras placatus intende. per.

VII. ID' OCTB' SC'OR' DIONISI RUSTICE ET ELEUTERI

gigladia cirica ðin god ðrovra ðinra
Laetetur æcclesia tua deus. martyrum tuorum dionisii
gitriva fvltvmmṽ ⁊ æc hiora beodvm
rustici et eleutherii confisa sufragiis atque eorum precibus
wvldrigvm ⁊ oestigo ðerhwvnige ⁊ sorgleas gistonde
gloriosis. et deuota permaneat et secura consistat. per

II. ID' OCTEMB' ⁊ SC'I CALISTI PAPE

god ðv ðe vsig gisiist of vsa vntrymnise aspringa ł
Deus qui nos conspicis ex nostra infirmitate defi(p. 69)cere
to lvfv ðin vsig milthe . . tlice ðerh . . lga ðinra
ad amorem tuum nos misericorditer per sanctorum tuorum
bisino eft boet
exempla restaura per d'

XV. KL' NOUEMB' SC'E . . . . . EVAN'

giðingiga f' vs driht' ve bid' halig lv'
Interueniat pro nobis domine. quesumus sanctus lucas
godspelle' se ðe rodes deðinge symlinga in his lichome f'e
euangelista. qui crucis mortificationem. iugiter in suo corpore pro
ðines nome' worðvnge gibær
tui nominis honore portauit. per.

.V. KL' NOUEMB' PASSIO SIMONIS ET IUDE

gilef ve bid' allm' god ꝥte svæ ap'la
Concede quesumus omnipotens deus. vt sicut aposto-

ðinra ⁊ wvldrig symbelcenn' ve f'ecvome svæ
lorum tuorum simonis et iude. gloriosa natalitia preuenimus. sic
to ðinv̄ uoelfremnis' giearnado mægenðrȳmo ðin f'e vs ða
ad tua beneficia promerenda maiestatem tuam pro nobis ipsi
f'ecymo
preueniant. per

II. KL' NOUEM' SC'I QUINTINI

eadges ðroveres ðines driht' vsig ve bid'
Beati quintini martyris tui domine. nos quesumus.
earnvngo gifylga ⁊ ðin vs f'gefnise symle gihrema
merita prosequantur. et tuam nobis indulgentiam semper inplo-
hia
rent. per d'.

EODEM DIE UIGILIA OM'IUM SCOR'

driht' god vser gimonigfalda of' vs geafa ðin
Domine deus noster multiplica super nos gratiam tuam
⁊ ðara ve f'ecvomon wvldrig symbeltido gisel ꝥte ve gifylga in
et quorum preuenimus gloriosa solemnia tribue subsequi in
halgv ondetnisse glædnise
sancta professione lætitiam. per

KL' NOUEMB' NT' OM'IUM SC'OR'

giher driht' ðegnas ðino mið monigfallicv̄ halga . . . .
Exaudi domine famulos tuos cum multiplici sanctorum
ðinra ðe fadorlico ðingo boensendo ⁊ tidlices lifes ða
tuorum tibi patrocinio supplicantes. et temporalis uitæ eos
gisel sibb gifeaia ⁊ ece gimoeta glædnisse
tribue pace gaudere. et perpetuam reperiie laetitiam. per.

alm' ece god ðv ðe vsig allra halga
Omnipotens sempiterne deus. qui nos omnium sancto-
vara earnvnga vnder . . . . gisaldest mersvnga ꝥ ve giworðia ve bid'
rum merita sub una tribuisti celebritate uenerari. quesumus
ꝥte vilnende vs ðines milse' ginyhtsv̄nise
ut desideratam nobis (p. 70) tuæ propitiationis abundantiam
monigfaldvm ðingvngvm agef ðv
multiplicatis intercessoribus largiaris. per

sel ve bid' driht' gileaffvllvm folcv̄ alra halga
Da quesumus domine fidelibus populis omnium sancto-
vara symle worðvnge ꝥte ve gladia ⁊ hiora ecelicv̄ giboene
rum semper ueneratione lætari et eorum perpetua supplicatione
ꝥte ve sie gitrymmedo
muniri. per.

allm' ece god ðv ðe vsig allra halga
Omnipotens sempiterne deus. qui nos omnium sancto-
wara ðinra monigfaldv̄ doest mersvnge gifeaia gilef
rum tuorum multiplici facis celebritate gaudere. concede
ve bid' ꝥte svæ hiora gimynde tidlicv̄ ve
quesumus ut sicut illorum commemoratione temporali gratu-
giðoncia hernisse svæ ecv̄ ve gifeaia sceavnge
lamur officio. ita perpetuo lætemur aspectu. per

ITEM COLLECTIONES IN COTIDIANIS DIEBUS

voes ðv god folce ðinvm gicvoemlic ⁊ rvmmod ꝥte hiora
Adesto deus populo tuo placatus et clemens. ut eorum
giboene ða ðe ðinræ gicvoemdon arfæst' ðec gefende to life
supplicatione qui tuae placuerunt pietati te largiente ad uitam
ðerhcyme ece
perueniat sempiternam. per

mægenðrymme ðinvm driht' vsig eadgv̄ allra halga vara
Maiestati tuæ domine nos beata omnium sanctorum
giboene gifoega ł ꝥte ða ðe dægihvæmlice ve ondspvrnað dægihvæmlice
supplicatio conciliet. ut qui cotidiæ offendimus cotidiana
worðvnge ve sie aholpen
eorum ueneratione adiuuemur. per.

gionn ve bid' allm' god ꝥte gilomlica
Praesta quesumus omnipotens deus. ut continua
halga vara ðrovra gibed ⁊ vs giwnna onwaccano
sanctorum martyrum oratio et nobis prebeat incitamenta
mægna ⁊ monigfald' vsig eghvoer fvltv̄mo gifroefre
uirtutum et multiplici nos ubique suffragia consoletur. per d'

ITEM IN COTIDIANIS DIEBUS UT SUPRA

god ðv ðe vsig eadg' mari' symle hehstald' ⁊ eadigra
Deus qui nos beatæ mariæ semper uirginis et beatorum
apl'a ðrovra ondetra ⁊ æc allra gilic
apostolorum martyrum confessorum atque omnium simul
halga wara gilomlico ðv gigladas svmbeltide gearva
sanctorum continua (p. 71) lætificas solemnitate. presta
ve bid' ꝥte ða dæg gihvæmlice ve worðiga hernisse wvt'
quesumus. ut quos cotidiana ueneramur officio. etiam
givossa' symle ve ðerhfylga bisine
conuersationis semper sequamur exemplo. per.

do vsig driht god hael' mari' symle hehstald'
Fac nos domine deus sanctę mariæ semper uirginis

fvltv̄mv̄ ꝥte ve sie nvmeno ⁊ wvldrig eadigra ap'la ðrov'
subsidiis attolli et gloriosa beatorum apostolorum mar-
ondet' ⁊ æc hehstalda alle æc gilic halga va'
tyrum confessorum atque uirginum omniumque simul sanctorum
scildnis' ꝥte ve sie scildad ꝥte ve hiora ætgeadre dæghvoemlice
protectione defendi. ut dum eorum pariter cottidie
symbel' ve mersia hiora ætgeadre dæghvæmlice frō allv̄ viðirmoednisv̄
festa cælebramus eorum pariter cotidiæ ab omnibus aduersis
ve sie ascildad fvltvme
protegamur auxilio. per.

woes ðv driht' boenvm vsvm ⁊ giðingvnge
Adesto domine supplicationibus nostris. et intercessione
allra halga vara ðinra ece vs miltheart'
omnium sanctorum tuorum perpetuam nobis misericordiam
rvmlice agef
benignus inpende. per.

sel vs driht' gilomlico alra halga' worðvnge
Da nobis domine continua omnium sanctorum uenera-
hælo ⁊ sibbe ꝥte ðara ve gifeaia sigfæstnisv̄ hiora
tione salutem et pacem ut quorum gaudemus triumphis. eorum
ve sie ascilda fvltvmv̄
protegamur subsidiis. per

god ðv ðe vsig gilefes halga wa' ap' ðrovara
Deus qui nos concedis sanctorum apostolorum martyrum
ondet' ⁊ æc alle gilic soðfæstra gilomlicv̄ symbel'
confessorum atque omnium simul iustorum continuis sollemnia
bigeonga halgvm sel vs in eco glædnise of hiora gifoerscipe
colere sacramentis. da nobis in aeterna lætitia de eorum societate
gifeaia
gaudere. per

VI IDUS OCTB' SC'OR' MAR' CORON'.

gion' ve bid' allm' god ꝥte ða ðe wvldrigo
Presta quesumus omnipotens deus. vt qui gloriosos
ðrovras ⁊ æc
martyres claudium nicostratum simforianum castorium atque
strongo in hiora ondetnise ve ongeton arfeasto mið
simplicium fortes in sua confessione. (p. 72) cognouimus. pios aput
ðec in vsv̄ ðingvnge ve gifoele
te in nostra intercessione sentiamus. per

V. ID' NOUEMB' NAT' SC'I TEOTHORII MR'

god ðv ðe vsig eadges ðroveres ðines ondetnise
Deus qui nos beati theodori martyris tui confessione

wvldrigv̄ ðv ymbseles ⁊ scildes gionn vs his gilicbisnvng
gloriosa circumdas et protegis presta nobis eius imitatione
giðia ⁊ gibede ꝥ ue sie vnderwreðed
proficere. et oratione fulciri. per

III. ID' NOVB' NT' SC'I MARTINI EPS'

gilef vs ve bid' allm' god toveard'
Concede nobis quesumus omnipotens deus venturam
eadges ondeter' ðines ⁊ æc hehbiscob' symbeltid'
beati confessoris tui martini. atque pontificis solemnitatem
gibyredlic' gicyme worðvnge ⁊ cȳmende wyrðo gimersia oest'
congruo preuenire honore et uenientem digna celebrare deuotione.

per

allm' ⁊ milthearta god ðv ðe eadgvm marti'
Omnipotens et misericors deus. qui beatum martinum.
ondetere ðin ⁊ æc hehbis vs eces hæles
confessorem tuum atque pontificem nobis aeterne salutis
gisaldest larv ꝥte visfæst folc criste driht' gigear-
donasti doctorem ut perfectam plebem christo domino prepa-
vade sel ve bid' ꝥte alle ða ðe to ðæs ilca gicvomon
raret. da quesumus vt omnes qui ad eiusdem conuenerunt
symbeltide ðæs gilomlicv̄ ðingvnge frō allvm hie
solemnitatem. ipsius continuata intercessione ab omnibus libe-
sie alesed viðirmoednisv̄ ⁊ orsorgv̄ ðohte ðe gode anv̄ gihere hia
rentur aduersis. ac secura mente tibi deo soli deseruiant.

per eundem.

heofonlic' bloedsvnge alm' fader folc ðinne
Caelesti benedictione omnipotens pater populum tuum
gihalga ⁊ eadges mar' ondeteres ðines ⁊ æc hehbisco' symbel'
sanctifica. et beati martini confessoris tui atque pontificis festiui-
gifeande ðerh ðingvnge ðæs ilca scildendes vsa' do
tate gaudentem per intercessionem eiusdem protectoris nostri fac
vs in eco mið halgv̄ ðinv̄ wvldvr gifeaia
nos in aeterna cum sanctis tuis gloria gaudere. per dominum.

god ðv ðe folce ðinv̄ eces hæles eadig'
Deus qui populo tuo aeterne salutis beatum marti(p. 73)num
ðegin ðv gileortest gionn ve bid' ꝥte ðone larv
ministrum concessisti. presta quesumus vt quem doctorem
lifes ve hæfdon on eorðvm ðingere symle habba ve giearnia
uitæ habuimus in terris. intercessorem semper habere mereamur
in heofnv̄
in cælis. per d'

giher driht' folc ðin allv̄ ðe ðohtc vnderðioded
Exaudi domine populum tuum tota tibi mente subiectum.
⁊ eadges marti' hehbisco' boene gihald ꝥte lichome ⁊
et beati martini pontificis supplicatione custodi. ut corpore et
hearte gisciIdado ꝥ arfæstlice gilefde gigivia ⁊ ꝥ soðlice hyhtað
corde protecti. quod pie credidit appetat. et quod iuste sperat
gihalda
obtineat. per.

allm' ece god symbeltid' dæges ðisses
Omnipotens sempiterne deus. solemnitatem diei huius
mildelice gisceavia ⁊ cirica ðin ðingvnge eadges mar'
propitius intuere. et ecclesiam tuam intercessione beati martini
hehbisco' ⁊ æc ondeter' ðines gilomlicvm do gimersvngvm gifeaia
pontificis atque confessoris tui. continua fac caelebritate gaudere
allra ęc on ðec gilefeð hine oesto ðerhenda ðv
omniumque in te credentium uota perficias. per

gearvig ve bid' allm' ꝥte svæ godcvnd vc giheriað
Presta quesumus omnipotens. vt sicut diuina laudamus
in halg' mar' ondete' ðines ⁊ æc hehbisco' micla wvndra
in sancti martini confessoris tui atque pontificis magnalia
svæ f' gefnise ðin arfæstv̄ his beadvm togisoeca ve
sic indulgentiam tuam piis eius precibus adsequamur. per

.X. KL' DEC' NAT' SC'A CECILIÆ MAR' UIRG'

halga' cecil' ðrovræ ðinræ driht' boenvm
Sanctæ ceciliae martyris tuæ domine supplicationibus
gise vs ꝥte ve sie aholpeno ꝥte ðære arwyrðlicne symbelt'
tribue nos foueri. vt cuius uenerabilem sollemnitatem
ve f'ecvomon hernise hire ðingvngvm ve sie afæstnad ⁊
preuenimus obsequio eius intercessionibus commendemur. et
earnvngvm
meritis. per

god ðæm eadga cecil' svæ bygdignis' ł clæn' oeste
Deus cui beata cæcilia ita castitatis deuotione
gicvoemde ꝥte gibedde sinv̄ ⁊ broðer his
conplacuit. vt conjugem suum ualerianum affinem(p. 74)que suum
ðe gidyde ꝥte vere gihalgad f'ðon ⁊ englc brengende
tiburtium tibi faceret consecrari. nam et angelo deferente
lixendra stengcbrengendra blostmana sigbego pælm' ⁊ æc ðrovvnges
micantium odoriferas florum coronas palmamque martyrii
onfengon ve biddað ꝥte giðingende f'e vs uoel
perceperunt. quesumus ut ea intercedente pro nobis. bene-

fremnisse ðines ðinges onfoa ve giearnia
ficia tui muneris percipere mereamur. per

NONA KL' DEC' NT' SC'I CLEMENTIS PAPÆ

god ðv ðe vsig gerlic' eadges cle' ðrovres ðines
Deus qui nos annua beati clementis martyris tui

⁊ æc hehbisco' symbel' gladias gilef mildelice ꝥte
atque pontificis sollemnitate lactificas. concede propitius vt

ðæs symbelcenn' ve bigað mægen æc to ðon ðrovvnges ve bisin ginime
cuius natalitia colimus uirtutem quoque passionis imitemur.

per d'.

VIII KL' DEC' SC'I CRISOGONI MAR'

voes ðv boenvm vsv̄ ꝥte ða ðe of vnrehtvisnis'
Adesto supplicationibus nostris. vt qui ex iniquitate

vsa deadscyldigo vosa ve ongeton ea' ðrovres
nostra reos nos esse cognouimus beati crisogoni martyris

ðines ðingvnge ve sie alesad
tui intercessione liberemur. per.

III KL' DEC' SC'I SATURNINI MR'

god ðv ðe vsig eadges ðrovres ðines gilefeð
Deus qui nos beati saturnini martyris tui concedis

symbelcen' ꝥ ve ðerhbrvca his vs giræc earnvngv̄ ꝥ ve holpeno sie
natalicio perfrui eius nobis tribue meritis adiuuari. per

II KL' DEC' PAS' SC'I ANDREAE APS'

bloetsvng driht of' heafvd soðfæstes f'ðon salde him
Benedictio domini super caput iusti ideo dedit illi

erfevardnise ⁊ gidælde him dæl in strynd tvoelfa' ⁊ gimoete
hereditatem et diuisit ei partem in tribus duodecim. et inuenit

gefe in onsione ælces flæsces
gratia in conspectu omnis carnis. per.

gimiclade hine on onde fionda' ⁊ wordv̄ sinv̄
Magnificavit evm in timore inimicorum et uerbis suis

eavisclica gicvoemde geafade hine on onsione cyninga ⁊
monstra placuit glorificauit illum in conspectu regum et

aedeavde him wvldvr his
ostendit illi gloriam suam. per.

on lvfv ⁊ bilvitnisse ðæs halig dyde hine ⁊ giceas
In fide et lænitate ipsius sanctum fecit illum et elegit

hine of aelcv̄ flæsce salde him bodo ⁊ ae lifes ⁊
eum ex omni carne dedit illi precepta et legem uite et
ðeadscipes ⁊ heh gidyde hine
discipline (p. 75) et excelsum fecit illum.

gisette him cyðnisse ece ymbgyrde hine
Statuit ei testamentum aeternum circumcinxit eum
gyrdilse soðfæstnises ⁊ gigeride hine driht' sigbeg vvldres
zona iustitiæ et induit eum dominus corona glorie.

broð hearte f'ðon bið gilefed to soðfæstnis'
Fratres corde *enim* creditur ad iustitiam.
mvðe wvt' ondetnise bið to hælo cvoeð f'ðon ðio vrit
ore *autem* confessio fit ad salutem dicit *enim* scriptura
eghvoelc se ðe gelefeð on hine ne bið sceomiende
omnis qui credit in eum non confundetur.

SECUNTUR COLLECTIONES DE SC'O ANDREO—

scild vsig miltheart god ⁊ eadges and' erendvrecæs
Tuere nos misericors deus et beati andreae apostoli
ðines ðæs symbelcennise ve f'ecvomon symle giricsa
tui cuius natalicia preuenimus semper guberna presidiis

ve bid' allm' god ꝥte eadga and' erend'
Quesumus omnipotens deus. vt beatus andreas apostolus
f'e vsig gibidde fvltvme ꝥte frō vsvm giscyldv̄ ve vnbvndeno
pro nobis imploret auxilium ut a nostris reatibus absoluti.
frō allvm wvt' froecelnisv̄ ve sie bireafad
a cunctis etiam periculis exuamur. per

eadges and' boene ve bidd' driht'
Beati andree apostoli supplicatione quesumus domine
folc ðin bloetsvng onfoe ꝥte of his earnvngv̄ ⁊
pleps tua benedictionem percipiat. ut de eius meritis et
seliglice awvldrad sie ⁊ ecv̄ maege ł gihlyttvm afoegedo
feliciter glorietur. et sempiternis ualeat consortiis sociata
ve gladia
letari. per dominum

gihelpe cirica ðin ðe driht' boene
Adiuuet aecclesiam tuam tibi domine supplicando
eadig and' ⁊ arfæst ðingere gifr . . . ma se ðe ðines
beatus andreas apostolus et pius interuentor efficiat qui tui
nome' gistod bodere
nominis extitit predicator. per
sel vs ve bid' driht' god vsa' ead'
Da nobis quesumus domine deus noster. beati apostoli

ðines and' ðingvnga ꝥ ve sie vnderhefen ꝥte ðerh ða cirica
tui andree intercessionibus subleuari. vt per quos aecclesie
ði . . . heistes ðincges niva lar' gisaldest ðerh hia fvltvmo
tuæ superni muneris rudimenta donasti (p. 76) per eos subsidia
eces hæles agef
perpetuæ salutis inpende. per

giher driht' folc ðin mið halges
Exaudi domine populum tuum cum sancti apostoli
ðines fadorlico ðing boensande ꝥte ðinv̄ symle fvltvme
tui andree patrocinio supplicantem. vt tuo semper auxilio
sorgleas ðe mægi oeste gihere
secura. tibi possit deuotione seruire. per

god ðv arð halga va' ðinra leht vvndvrlic
Deus qui es sanctorum tuorum splendor mirabilis
ðv ðe ðiosne *dæg* eadges and' ðrowvnges gihælgadest sel ciricæ
qui hunc diem beati andree martyrio consecrasti da ęcclesie
ðinræ of his symbelcenn' symle gifeaia ꝥ mið miltheart'
tuæ de eius natalicio semper gaudere vt aput misericordiam
ðin bisinv̄ his ve sie ascildad ⁊ earnvngv̄
tuam exemplis eius protegamur et meritis. per

IDUS DEC' NT' SC'I LUCIÆ

ðingvnge vsig ve bidd' driht hælg' lvc'
Intercessio nos quesumus domine sancte lucie
ðrovræ ðinræ oesto gihelpa ꝥ hire halga symbelcen' ⁊ tid-
martyris tuę uotiua confoueat ut eius sacra natalicia et tem-
lice soeca ve gilomlice ⁊ gisceavia ve ða eco
poraliter frequentemus et conspiciamus aeterna. per d'.

XII KL' IAN' SC'I THOMEI APS'

sel vs ve bid' driht' eadges ðines tho'
Da nobis quesumus domine beati apostoli tui thomę
symbeltidvm ꝥ ve wvldrige ꝥte his symle æc fadorlicv̄ ðingv̄ ve sie
sollemnitatibus gloriari ut eius semper et patrociniis sub-
vnderhefen
leuemur et fidem congrua deuotione sectemur. per dominum

nostrum·,·

. . . . IN VIGILIA UNIVS APOSTOLI

ðone soðfæsta gilædde driht' ðerh woegas rehto ⁊ ædeavade
(p. 77) Iustum deduxit dominus per uias rectas et ostendit
him ríc godes ⁊ salde him wisdom halga wara'
illi regnum dei et dedit illi scientiam sanctorum.

giheald hine from fiondv̄ ⁊ frō esvicv̄ ł giscilde
Custodiuit eum ab inimicis et a seductoribus tutauit
hine ⁊ gifeht strong salde him ꝥte f'cvome ꝥte viste f'ðon
illum et certamen forte dedit illi ut uinceret ut sciret quoniam
allra maehtigvst is snytro
omnium potentia est sapientia.,

eadig *monn* se ðe gimoete snytre ⁊ se ðe frō gifleve
Beatus homo qui inuenit sapientiam et qui affluit
hogascip betre is tosocnvng his cepinge seolferes ⁊
prudentia melior est adquisitio eius negotiatione argenti et
goldes ꝥ clæneste
auri purissimi.,

leng ł dagana on sviðre on winstræ ðæs wala
Longitudo dierum in dextera. in sinistra illius diuitiæ
⁊ wvldvr voegas his voegas fegro ⁊ alle svæðo ðæs sibsvmo
et gloria uiæ eius uie pulcre et omnes semite illius pacificę

driht' snytre gisette earðe gistaðelade heofnas
Dominus sapientia fundauit terram stabiliuit cælos
hogascipe snyttre ðæs gideapadon niolniso ⁊ wolceno blostme ł
prudentia. sapientia illius eruperunt abyssi et nubes rore con-
givoxon
crescunt.

SECUNTUR COLL' AD UIGILIAS APS'R'

gilef vs ve bid' allm' god toveardne
Concede nobis quesumus omnipotens deus. uenturam
eadg' symbeltid gibyredlicv̄ f'ecyme
beati apostoli tui. illius sollemnitatem congruo preuenire
worðvnge ⁊ cymmende wyrðelicv̄ gimersiga oeste
honore et uenientem digna celebrare deuotione. per d'.

sel vs allm' god ꝥte eadges ðines
Da nobis omnipotens deus ut beati apostoli tui. illius.
ꝥ ilce ve f'ecvom' arwyrðo symbeltid' ⁊ oesto vs
quam preuenimus ueneranda sollemnitas. et deuotionem nobis
giece ⁊ hælo
augeat et salutem. per.

bloetsvnges ðines gefe driht' giðingende eadgv̄
Benedictionis tue gratiam domine intercedente beato

onfoe ve ꝥte ðæs mið f'ecymc gefe
apostolo tuo illo. suscipiamus ut cuius preueniendo gratiam
gimersiga ve boene fvltvmc gifoele ve
(p. 78) celebramus eius supplicando auxilium sentiamus. per

eadges ðines we bid' driht' boen'
Beati apostoli tui illius. quesumus domine supplica-
cvoemlic ⁊ gefnise vs giræc ⁊ lecedomas eco
tione placatus. et ueniam nobis tribue et remedia sempiterna
gilef
concede. per.

ead' ðines driht' beadv̄ ve sie holpeno
Beati apostoli tui. illius. domine precibus adiuuemur.
ꝥte ꝥ ve mægi ł mæhto vsa his vs giðingvnge
ut quod possibilitas nostra non optinet eius nobis intercessione
sie sald
donetur. per

sel vs ve bid' driht' ead' ðines
Da nobis quesumus domine beati apostoli tui. illius.
symbeltidv̄ ve wvldrige ꝥte his symle ⁊ fadorlicv̄ ðingv̄ ve sie
solemnitatibus gloriari. ut eius semper et patrociniis suble-
vnderhefen ⁊ lufv gibyredlicvm ocste gifylga ve
uemur. et fidem congrua deuotione sectemur. per

gionn ve bid' alm' god ꝥte ða ðe symlinga
Praesta quesumus omnipotens deus. ut qui iugiter
apost' scildnisse ve sie gitrymed ne æc vnderliega ve synnv̄ ne æc
apostolica defensione munimur. nec succumbamus uitiis nec
ꝥte ve sie aðryht viðermoednisvm ł
oprimamur aduersis. per d'

IT' IN UIG' APS'

broð' wvt' ne aron gie gestas ⁊ nive cvmo ah gie aron
Fratres. iam non estis hospites et aduenę sed estis
bvrgwaro haligra ⁊ inhigo godes of'timbras gie of'
cives sanctorum et domestici dei superaedificati super
grvnd apost' ⁊ vitgana
fundamentum apostolum et prophetarum·,·

ðæm gicorene heiste hvomm' stane in ðæm aele gitimbernise
Christo summo angulari lapide in quo omnis ædificatio
gitimbred væxeð in temple halig in driht' on ðæm ⁊
constructa. crescit in templum sanctum in domino. in quo et
gie æc gitimbrað in wvnvnise godes gaste halgast
uos coedificamini in habitaculum dei spiritu sancto.

broð' anv̄ eghvoelc vsra sald is gefe æft'
Fratres. unicuique nostrum data est gratia secundum

gimett giselenisse cristes f'e ꝥ cvoeð astigende
mensuram donationis christi propter quod dicit ascendens
on heanisse feng gilædde gifeng salde
in altum captiuam duxit captiuitatem dedit . . na ho
monnv̄
minibus.

broð god salde svmo soðlice ap' svmo
(p. 79) Fratres. deus dedit quosdam quidem apostolos quosdam
wvt' witgo oðro hvoeðre godspelleras oðro wvt' hiordo
autem prophetas alios uero euuangelistas. alios autem pastores.
⁊ larvas to giendanne ł halga vara in woerc hernisses
et doctores ad consummationem sanctorum in opus ministerii
in gitimbernisse lichomes crist'
in edificationem corporis christi ·,·

broð' giiorne ve alle in annisse lvfes ⁊ ondgetnis'
Fratres. occurramus omnes in unitate fidei et agnitionis
bearnes godes in woer wisfæstvm on gimett ældes gifylnis'
filii dei in uirum perfectum in mensuram aetatis plenitudinis
crist' driht' vser'
christi domini nostri.

IT' COLL' APS'R'.

gilef ve bid' allm' god ꝥte svæ
Concede quesumus omnipotens deus. ut sicut aposto-
ðinra wvldrigo acen' ve f'ecvomon svæ to ðinra
lorum tuorum gloriosa natalicia preuenimus sic ad tua
velfremnisso foreearnado mægenðrȳm ðin f'e vs ða f'ecyme
beneficia promerenda. maiestatem tuam pro nobis ipsi preue-
niant. per.

symb' apost' monigfaldnis' gifeande rvm-
Solemnitatis apostolicæ multiplicatione gaudentes clemen-
modnise ðin ve biddað allm' god ꝥte ðv giræce symlinga
tiam tuam deprecamur omnipotens deus. vt tribuas iugiter
vsig hiora ondetnisse gibloedsia ⁊ fadorlicvm ðingv̄ gihelpa ł
nos eorum confessione benedici. et patrociniis confoueri.
ꝥ ve sie giholpeno.
per.

god ðv ðe ðerh eadgo ap' ðino to ondgettnise
Deus qui nos per beatos apostolos tuos ad agnitionem
ðines nom' cyme gisaldest sel vs hiora wvldvr ece'
tui nominis uenire tribuisti. da nobis eorum gloriam sempiter-
⁊ mið ðynge gimersia ⁊ mersvnge giðia
nam. et proficiendo celebrare. et celebrando proficere. per

giher drihtʼ beodo vsaʼ ⁊ haligʼ apʼ
Exaudi domine preces nostras. et sanctorum aposto-
ðinra sym'tido symbellice gimersia gilomlicv̄ ve sie aholpen
lorum quorum festa sollemniter celebramus. continuis foueamur
fvltvmv̄
auxiliis per dʼ

sel ve bidʼ drihtʼ gileaffvllv̄ folcvm haligra
Da quesumus domine fidelibus populis sanctorum
apʼ symle worðvnge ve gigladia ⁊ hiora eceʼ
apostolorum semper ueneratione lætari et eorum perpetua
boene ve sie trȳmedo
supplicatione muniri. per dominum

giher vsig god halvoendeʼ vserʼ apʼ
(p. 80) Exaudi nos deus salutaris noster et apostolorum
ðinʼ vsig scild fvltvmvm ðara gisaldest gitriva vosa larvvm
tuorum nos tuere presidiis. quorum donasti fideles esse doctrinis.

per.

voes ðv drihtʼ folce ðinv̄ hælgeʼ ⁊ haldend ꝥte
Esto domine plebi tuæ sanctificator et custos ut
apʼ gitrȳmedv̄ fvltvmvm ⁊ wosa ðe gicvoeme ⁊ orsorg
apostolicis muniti presidiis. conuersatione tibi placeat et secura
gihere
deseruiat per dʼ

IN UIGILʼ UNIUS MARʼ.

eadig ver se ðe in snytro his vnigende bið ⁊ se ðe in
Beatus uir qui in sapientia sua morabitur. et qui in
soðfæstʼ smeande bið ⁊ in ondget ł on ðoht giðengende bið ymbsceavnge
iustitia meditabitur et in sensum cogitabit. circumspec-
godes
tionem dei.

giriordade hine hlafe lifes ⁊ ondgettes ⁊ wætres snyttres
Cibabit illum pane uitaę et intellectus et aqua sapientiæ
halvoendes gidrencde hine ⁊ gitrȳmed bið in ðæm ⁊ ne bið gifalden ⁊
salutaris potabit illum et firmabitur in illo et non flectetur et
bið gihalden ł hine ⁊ ne bið giscended ⁊ ahefeð hine mið
continebit illum et non confundetur et exaltabit illum aput
ðǣ ginestv̄ sinv̄ in nome ðæs heste gierfevardeð hine drihtʼ god
proximos suos. in nomine aeterno hereditabit illum dominus deus
vserne
noster.

soðfæsta hearta his giselið to vacene arlice ł to gode
Iustus cor suum tradidit ad uigilandum diluculo ad deum
se ðe dyde ł hine ⁊ in onsione ðæs heista boensande bið vntyneð
qui fecit illum. et in conspectu altissimi deprecabitur aperiet
mvð his in gibede ⁊ f'e synnv̄ his gibiddað
os suum in oratione et pro delictis suis deprecabitur.

gif driht' vælle gaste ondgetes eft gifylleð hine
Si dominus uoluerit spiritu intellegentiæ replebit illum
⁊ he svoelce smolt regn ł gisendeð giriodo snytr . . . his . .
et ipse tamquam imbres mittet eloquia sapientiæ suæ et
. . . . giondetað driht'
in oratione confitebitur domino.

gihergað mengo snyttro ⁊ . . . .
Conlaudabunt multi sapientiam eius et usque in seculum
ne eft færeð gimynd his ⁊ . . . .
non delebitur non recedet memoria eius et nomen eius require-
frō cneoreso in cneorese
tur (p. 81) a generatione in generationem.

eadig ver se ðe abereð costvnge f'ðon mið ðy
Beatus uir qui suffert temptationem quoniam cum
gicosted bið onfoeð sigbeg lifes ꝥ eft giheht god
probatus fuerit accipiet coronam uitę quam repromisit deus
lvfendv̄ hine
diligentibus se.

gilef ve bid' alm' god ꝥte vsa oest
Concede quesumus omnipotens deus. vt nostra deuotio
ðio symbelcen' ead' ðrov' ðin f'egæ fadorlicv̄ ðing' vs
quę natalicia beati martyris tui. illius. antecedit patrocinio nobis
his gihappia
eius accumulet. per. d'

halg' ðrov' ðin driht' ve bid' arwyrðe
Sancti martyris tui. illius. domine quesumus ueneranda
symbel' halvoend' fvltv̄ ðines giwnne vs of'ece
festiuitas salutaris auxilii tui prestet nobis augmentum. per.

oestigo vsig driht' ve bid' ead' ðrov' ðines
Votivos nos domine quesumus. beati martyris tui illius.
symb'cennis' symle giðii ł se ðe æc wynsv̄nise vs his wvld'es
natalis semper exipiat. qui et iocunditatem nobis suę glorifica-
ondæle ⁊ ðe vsig agefe ondfengo
tionis infundat. et tibi nos reddat acceptos. per

god ðv ðe hælgo vs ðisses *dæges* symbel' f'e
Deus qui sanctam nobis huius diei sollemnitatem pro

gimynd eadges ðrov' ðin' ł ðrovnge dydest
commemoratione beati martyris tui. illius. uel passione fecisti
uoes hiorodes ðines beodṽ ⁊ sel ꝥte ðæs to *dæg* symb' gimer-
adesto familiæ tuæ precibus et da ut cuius hodie festa cele-
sia his earnvngṽ ⁊ ðingvngṽ ve sie aholpen
bramus eius meritis et intercessionibus adiuuemur. per

hal' ðrov' ðin' driht' vsig gibed halig
Sancti. illius. martyris tui domine nos oratio sancta
gifoega se ðe halgṽ mægnvm arwyrðe eft giscine
conciliet qui sacris uirtutibus uenerandus refulget. per dominum

IN UIG' MAR'

soðfæsta savlo in hond godes sindon ⁊ ne gihrineð hia
Istorum animę in manu dei sunt et non tanget illos
costvng yfelgiornis' gisene aron egvm vnsnotterra ꝥte deadadon ⁊
tormentum malitiæ. uisi sunt oculis insipientium mori et
giteled væs scending ł giliornise hiora ⁊ ꝥ frō vs
existimata est afflictio exitus illorum. et quod a nobis (p. 82)
is geong woest'es ł hia wvt' aron in sibbe
est iter extermini illi *autem* sunt in pace.,

gif f'a monnṽ pinungo giðrovadon hyht hiora
Si coram hominibus tormenta passi sunt spes illorum
vndeadlicnise fvll is in lytlvm' avæltedo on menigṽ vel biðon
inmortalitate plena est. in paucis uexati in multis bene dis-
giræded f'ðon god gicostade hia ⁊ gimoette hia wyrðo
ponentur quoniam deus temtauit illos et inuenit illos dignos
hine
se.

svoelce gold in ofen gicostade hia ⁊ svoelce
Tamquam aurum in fornace probauit illos et quasi
cvico laco onfeng hia ⁊ in tide bið eftlocvng ł
holocausta hostiæ accepit illos. et in tempore erit respectus
hiora
illorum.

giscineð soðfæsto ⁊ svoelce gloedo in dryge sprott
Fulgebunt iusti et tamquam scintillę in harundine
hręðe giiornað gidoemað cynno ⁊ gionvældas folcṽ
cito discurrent iudicabunt nationes et dominabuntur populis
⁊ giricsað driht' hio' in ecnis'
et regnabit dominus illorum in perpetuum

SECUN' COL' AD UIGIL'

gionn ve bid' allm' god ·þte svæ eadigra
Presta quesumus omnipotens deus. vt sicut beatorum
ðrovra symbel' ve f'ecvom' svæ earo miltheart' ðines
martyrum natalicia preuenimus sic aures misericordiæ tuæ
f'e vs symle ða f'ecymo
pro nobis semper ipsi preueniant. per

gimicla ðv driht' eadigra ðrovra ðinra ðara
Magnifica domine beatorum martyrum tuorum quorum
symb' eft vc nivaia ł ða gearvv̄ heartv̄ giornende ⁊
sollemnia recensemus. quae prumtis cordibus ambientes et
ve onfoe ⁊ gi . rycge ve ł meardv̄
suscipimus et premus. per

gilef ve bid' allm' god ·þtc halga va'
Concede quesumus omnipotens deus. vt sanctorum
ðrovara' ðara ve mersiað sig' ve . . . . nime ł ⁊
martyrum tuorum quorum celebramus uictorias participemus et
meardv̄
premiis. per dominum.

haligra ðrov' ðinra vsig ve bid' driht'
Sanctorum martyrum tuorum nos quesumus domine
beadvm ve sie aholpen ·þte ·þ vsa mæ . . . . . . gihaldes
precibus adiuuemur. vt quod nostra possibilitas non obtinet
hiora vs ða ðe bif'an ðec soðfæsto gimoetedo aron gibede se sald
(p. 83) eorum nobis qui ante te iusti inuenti sunt oratione donetur.

per dominum

alm' ece god ðv ðe vsig getrivo ne
Omnipotens sempiterne deus. qui nos idoneos non
voere ðerhteles to mæginðrȳme ðinv̄ svæ wyrðe is
esse perpendis ad maiestatem tuam. sicut dignum est
to abiddanne sel halgo' ðrov' ðino f'e vsv̄ gibidda
exorandum da sanctos martyres tuos pro nostris supplicare
synnv̄ ða wyrðelice ðv mægi gihere
peccatis quos digne possis audire.

to scildnise gileaffvllra driht' ve bid' sviðre
Ad defentionem fidelium domine quesumus dexteram
ðines mægenðry' giræc ⁊ þte ece arfæst' scildnise
tue maiestatis extende. et ut perpetua pietatis tuæ protectione

hia sie gitrȳedo ðingvnge f'e ðæm ne sie wona ðrovra gilomlica
muneantur intercessio pro his non desit martyrum continuata
halig'
sanctorum. per d'

IN NAT' UNIUS CONFESSORES

heono sacerd micil se ðe in dagvm his gicvoemde
Ecce sacerdos magnus qui in diebus suis placuit
gode ⁊ gimoeted uæs soðfæst ⁊ in tide wræððes avorden væs
deo et inuentus est iustus. et in tempore iracundię factus est
eftðingvng næs gimoeted gilic him se ðe gihealde
reconciliatio non est inuentus similis illi qui conseruaret
ae ðæs heista'
legem excelsi.,

bloedsvng allra cynna salde him ⁊ cyð-
Benedictionem omnium gentium dedit illi et testa-
nise his gitrymmede of' heafvt his ongæt hine
mentum suum confirmauit super caput eius cognouit eum
in bloedsvngv̄ his giheald him miltheart' his
in benedictionibus suis conseruauit illi misericordiam suam
⁊ gimoette gefe f'a egvm drihtnes
et inuenit gratiam coram occulis domini.,

gimiclade hine in onsione cyninga ⁊ salde him
Magnificauit eum in conspectu regum et dedit illi
sigbeg wvldres gisette him cyðnise ece ⁊ salde
coronam glorie statuit illi testamentum (p. 84) æternum et dedit
him sacerdhad micil ⁊ gieadgade hine in wvldre
illi sacerdotium magnum et beatificauit illum in gloria.

gieadgade hine in wvldre ꝥte gibrece sacerdhad ⁊ habba
Beatificauit illum in gloria fungi sacerdotio et habere
herenisse in noma ðæs ⁊ gibrenga him recels ł wyrðe in
laudem in nomine ipsius. et offerre illi incensum dignum in
stencg svotnisses
odorem suauitatis.

broð' aelc hehbisc' frō monnv̄ vnderfoen f'e
Fratres omnis pontifex ex hominibus assumptus pro
monnv̄ bið asetted in ðæm ða ðe sint to gode ꝥte gibrohte
hominibus constituitur in his quę sunt ad deum ut offerat
geafa ⁊ halga asægdnisso f'e synnvm
dona et sacrificia pro peccatis.

woes ðv driht' beadv̄ vsv̄ ða in halges on-
Adesto domine precibus nostris quas in sancti con-

deteres ðines gimynde ve tosceadon ꝥte ða ðe vsræ'
fessoris tui. illius. commemoratione deferimus. ut qui nostre
soðfæst' baeldo ne abba ve his se ðe ðe gicvoemde beadv̄
iustitiæ fiduciam non habemus. eius qui tibi placuit precibus
ve sie holpen
adiuuemur. per dominum

halges ondeteres ðines vsig ve bid' driht'
Sancti confessoris tui. illius. nos quesumus domine
scild fvltvmv̄ ꝥte his symle ðingvngvm ve sie aholpen
tuere presidiis. vt eius semper intercessionibus ˉadiuuemur.
per

halg' ondeteres ðin' girǽc vs
Sancti domine confessoris tui. illius. tribue nos
boenv̄ ꝥte ve sie holpen ꝥte ðæs giliornise gerlicv̄
supplicationibus foueri ut cuius depositionem annuo
ve gimersia hernisse his mið ðec ðingvngv̄ ⁊ earnvngv̄
celebramus obsequio eius aput te intercessionibus et meritis
ve sie gitrymedo
commendemur. per d'

gihelp vsig driht' gibed halig' ðinra
Adiuua nos domine deprecatione sanctorum tuorum
⁊ beadv̄ ł f'ðon eadges ondeteres ðingvnge driht'
et precipue beati confessoris tui. illius. intercessione domine
ve bid' frō ælcv̄ viðermoednise gi . . . ld ðv ðæs to *dæg*
quesumus ab omni aduersitate protegas cuius hodie
nedreht symbel' *dæg* mið glædnise gastliev̄ ve worðia
debitum sollemnitatis diem cum lætitia (p. 85) spiritali ueneramur.
þte ðara symb' ve doeð gifoele ve fvltvme
ut quorum festa gerimus sentiamus auxilium. per

god gileaffvl' eftleanend' ł savlo gionn ꝥte eadg'
Deus fidelium remunerator animarum presta vt beati
ondet' ðin' ðæs arwyrðe' ve mersia symb'
confessoris tui. illius. cuius uenerandam celebramus. festiuita-
his beadvm f'gefnise ve fylga
tem. eius precibus indulgentiam consequamur. per d'

miltheart' ðin driht' vs ve bid' giðin-
Misericordiam tuam domine nobis quesumus inter-
gende eadgv̄ ondete' ðinv̄ rvmlice agef ł ⁊ vs
ueniente beato confessore tuo. illo. clementer inpende. et nobis
synnfvllvm ðæs gimildsa fvltv̄mv̄
peccatoribus ipsius propitiare suffragiis. per

alm' ece god ðæm alle giherað
Omnipotens sempiterne deus. cui cuncta famulantur

giscæfto giðingende f'e vs ead'v̄ ondetere ðinv̄
elementa intercedente pro nobis beato confessore tuo. illo.
giher mildelice gibed vsa' ⁊ giræc vs milt-
exaudi propitius orationem nostram et tribue nobis miseri-
heart' ðin' ⁊ svæ hvæd ðv gihates ꝥte ve gidoe he gihelp
cordiam tuam et quecumque precipis ut agamus ipse adiuua
ꝥte gifylle ve mægi
ut implere possimus. per dominum

IN ECCLESIA CUIUSLIBET. SC'I MARTIRIS SIUE CONFESSORIS

gimildsa ve bid' driht' vs ðegnv̄ ðinv̄ ðerh
Propitiare quesumus domine nobis famulis tuis per
ðisses halg' ðines se ðe in ondveard' giresteð cirica
huius sancti tui. illius. qui in presenti requiescit æclesia
earnvnge wvldvrlicv̄ ꝥte his arfæst' ðingvnge frō allv̄ symle
merita gloriosa. ut eius pia intercessione ab omnibus semper
ve sie ascildad wiðmoednisv̄
protegamur aduersis. per d'

sel ece frof' fæder ðerh hal' ðin'
Da æternæ consolationis pater per huius sancti tui.
beodo sel folce ðinv̄ sib ⁊ hælo ꝥte ðinv̄
illius. preces da populo tuo pacem et salutem ut tuis
alra lvfv gifoega hia ł ætfela hia bodv̄ ⁊ ða ðe ðe cvoemlic
(p. 86) tota dilectione inhereant preceptis et quę tibi placita
aron allre ðerhfoe hia villo
sunt tota perficiant uoluntate. per d'

broð' menigo awordeno sindon sacerdas f'eðon ꝥ
Fratres plures facti sunt sacerdotes idcirco quod
deaðe biðon f'bodeno givvnia ðes wvted' f'ðon wvnað
morte. prohiberentur permanere. hic autem eo quod maneat
in ecnise ece hæfeð sacerdhad
in æternum sempiternum habet sacerdotium.,

broð' ðvslic' gibyrede ꝥte vere hehbisc' halig
Fratres. talis decebat ut nobis esset pontifex. sanctus
vnscyldig vnwidled asceaden frō synnfvllv̄ herra
innocens inpollutus. segregatus a peccatoribus et excelsior
heofnv aworden se ðe næfde dægihvoelc nedðarf hvv
caelis factus. qui non habet cotidie necessitatem quemad-
sacerdas ærist f'e hiora synnv̄ geafo cvico gibrenga
modum sacerdotes. prius pro suis delictis hostias offerre.
sið ða f'e folces ðis forðon dyde aene hine mið gefe ł driht'
deinde pro populi. hoc enim fecit semel se offerendo dominus
vser' hælend crist
noster iesus christus·,

broð' ve habbað hehbisc' micil se ðe begætt
Fratres. habemus pontificem magnum qui penetrauit
heofnas hæl' svnv godes halda ve ondetnisse
cælos iesum filium dei teneamus confessionem·,·

broð' ne habba ve hehbisc' se ðe ne mægi giðrovia
Fratres. non habemus pontificem qui non possit conpati
vntrymnissv̄ vsvm gicosted wvt' ðerh allo f'e gilicnis'
infirmitatibus nostris temtatum *autem* per omnia pro similitudine
lichomes bvtan synne
carnis absque peccato·,·

haligra ondetera vsig driht' ve bid' gihelpe
Sanctorum confessorum nos domine quesumus. foueat
diorwyrðe ondetnise ⁊ arfæstlic' symlinga ðingvng' giscilde
preciosa confesio. et pia iugiter intercessio tueatur. per

dominum

giscild driht' ve bid' folc ðin gilomlic'
Tuere domine quesumus populum tuum. continua
haligra ondetera boene giscilded
sanctorum confessorum supplicatione protectum. per dominum.

gionn ve bid' allm' god ꝥte giðingendv̄
(p. 87) Præsta quesumus omnipotens deus. ut intercedentibus
eadgv̄ ondeterv̄ ðinvm ⁊ frō allvm viðirmoednisv̄ ve sie afriado
beatis confessoribus tuis. et a cunctis aduersitatibus liberemur
in lichome ⁊ frō viðirwordnisv̄ ðohtvm ve sie giclænsad in ðohte
in corpore ac a prauis cogitationibus mundemur in mente.

per dominum.

sie ðorfæsta vs driht' ve bid' ðinra fvltv̄mo
Prosint nobis domine. quesumus tuorum suffragia
gibrohto ondetra ꝥte ða ve ne mægo vsvm woercv̄
conlata confessorum ut que non possumus nostris. operationibus
gihalda cvoemendra ðe beaddv̄ togifylga ve
obtinere placentium tibi precibus adsequamur. per

god ðv ðe vsig haligra ðinra ondet-
Deus qui nos sanctorum tuorum. illorum. confes-
nissv̄ wvldriv̄ ymbselið ⁊ giscildis sel vs ⁊ hiora
sionibus gloriosis circumdas et protegis da nobis et eorum
gilicbisin giðia ⁊ ðingvnge gifea'
imitatione proficere et intercessione gaudere. per d'.

bloetsvnges ðines gefe driht' folc cristinlic
Benedictionis tuae gratiam domine plebs christiana

onfoe ꝥte haligra earnvnga diorwyrðo mersande vorðvnges
suscipiat. ut sanctorum merita pretiosa concelebrans honoris
ðines væstm eft gibrenga arfæstnissv̄ symbeltid' biscophad
tui fructum. referat pia sollemnitate pontificum. per.

IN NT' PLURIMORUM MARTIR'

soðfæsto in ecnisse liofað ⁊ mið driht' is meard
Ivsti in perpetuum uiuent et apud dominum est merces
hiora ⁊ smeavng' ðara mið ðone heste
eorum et cogitatio illorum aput altissimum·,·

ofoeð halga varas ríc vlittes ⁊ mind ł m'gwlit'
Accipient sancti regnum decoris. et diadema speciei
of honde driht' f'ðon sviðra his giscilde hia ⁊ earme
de manu domini. quoniam dextera sua teget eos et brachio
halgū his giscilde hia
sancto suo defendet illos.

gigervað halga va' f'e byrne soðfæst' ⁊ onfoeð f'e
Induent sancti pro torace iustitiam et accipient pro
helme dom wvtedne hia onfoeð sceld vnafehtendlic efenn-
galea iudicium certum sument scutum inexpugnabile aequita-
lice geæð girihto gihato ⁊ to wvtedv̄ stove gilædc
tem ibunt directę promissiones. et ad certum locum deducet
hia driht' god vserne
illos dominus deus noster.,

agelde god mearde voerca haligra hiora
(p. 88) Reddidit deus mercedem laborum sanctorum suorum.
⁊ gilædde hia in voeg wvndvrlicv̄ ⁊ væs him wrigils ł *dæges*
et deduxit illos in uia mirabili. et fuit illis in uelamento diei
⁊ on leht stearra' on næht
et in luce stellarum in nocte.

se ðe wvt' gismeað hearta vat hvæd vilniað gast
Qui *autem* scrutatur corda scit quid desiderat spiritus
f'ðon æft' god giviað
quia secundum deum postulat pro sanctis.,

broð ve wvton ꝥte ðæm lvfendvm god alle efne
Fratres. scimus quoniam diligentibus deum omnia coope-
giwyrcað on god ðæm ða ðe æft' girædenne giceigdo aron
rantur in bonum his qui secundum propositum uocati sunt
halga va'
sancti.,

allm' ece god ðv ðe in haliga' ðinra
Omnipotens sempiterne deus. qui in sanctorum tuorum
heartvm leg ðinrę lvfv' gibernes sel ðohtv̄ vsvm
cordibus flammam tuæ dilectionis accendis. da mentibus nostris
ꝥ ilca lvfv' ⁊ godes lvfv mægn ꝥte ðara gifeaia ve
eandem fidei caritatisque uirtutem. ut quorum gaudemus.
sigfæstnissv̄ giðii ve bisinv̄
triumphis proficiamus exemplis. per

gionn driht' ve bid' ꝥte svæ haligra' ðinra
Presta domine quesumus. ut sicut sanctorum tuorum
vsig symbelcen' gimersando ne f'letas svæ symlinga fvltvmv̄
nos natalitia celebranda non deserunt ita iugiter suffragiis
gifoerscipeð
comitentur. per.

voes ðv driht' folce ðinv̄ haligra ðinra fadorlicv̄
Adesto domine populo tuo sanctorum tuorum patro-
ðingv̄ boensande ꝥte ꝥ syndrigv̄ bældo ne gidyrstgade fvltvmendo
cinio supplicanti. ut quod propria fiducia non presumit suffragan-
earnvngvm gifylga
tium meritis consequatur. per

miclande ł driht' . . . . nisse ðin cvoemlice
Magnificantes domine clementiam tuam suppliciter
ve biddas ꝥte ðv ðe vsig haligra ðinra oftginiosendv̄ ðv doest
exoramus. vt qui nos sanctorum tuorum frequentibus facis
symbelcenn' bitwih vossa ecelicv̄ giseleð gifeaia miðgihlyttv̄
natalitiis interesse. perpetuis tribuas gaudere consortiis.

per.

ITEM UT SUPRA COLLEC'

sel vs . . . . in haligra ðinra ðec
Da nobis omnipotens deus. in sanctorum tuorum te
symle
semper com [. . . . .]

AD CRUCEM SALUTANDAM

god ðv ðe ancen' ðin' driht' vs' hæl' crist'
(p. 89) Deus qui unigeniti tui domini nostri iesu christi.
diorwyr . . blode mennisc cynn eft alesa gimeodvm' arð gilef
pretioso sanguine. humanum genus redimere dignatus es concede

mildeldelice ꝥte ða ðe to worðanne liffæste ł rod tocymað
propitius. ut qui ad adorandam uiuificam crucem aduenunt
frō synnv̄ hiora gienycgvm sie hia alcsedo
a peccatorum suorum nexibus liberentur. qui tecum.

god ðv ðe ancend' bearn' ðines diorwyrðvm blode cvices ł
Deus qui unigeniti filii tui pretioso sanguine uiuifice
rodes tacon gihalgiga valdest gilef ve bid' ða ða ðe
crucis uexillum sanctificare uoluisti. concede quesumus eos qui
ðære ilca hælga rodes gifeað worðvnge ðinv̄ aec ðon eghvoer
eiusdem sanctę crucis gaudent honore tua quoque ubique
giscildnise gifeaia
protectione gaudere. per eundem.

voes ðv driht' god vser' ꝥte ða halges rod'
Adesto domine deus noster. ut quos sanctę crucis
worðvnge gladia worhtest hire æc ðon ecv̄ giscild fvltvm'
honore lętari fecisti. eius quoque perpetuis defende presidiis.

per d'

god ðv ðe ancend bearn' ðin' f'e allvm vsig on
Deus qui unicum filium tuum pro omnibus nobis in
deað rod' lvstvme gisaldest gilef allvm vs rehtlice
mortem crucis sponte dedisti concede omnibus nobis recte
gilefendv̄ ꝥte ðerh ꝥ ilca deað frō deaðe ecv̄ ve sie alesen
credentibus ut per eandem mortem a morte perpetua liberemur.

per eundem

god ðv ðe hælo mennisces cyn' on rode trecs gisettest
Deus qui salutem humani generis in ligno crucis consti-
ꝥte biðon deað væs arisen ðona lif eft arise sel
tuisti. ut unde mors oriebatur inde uita resurgeret tribue
ve bid' ꝥte ðæs ilca cviclic ł liflices becon' scildnise frō allvm
quesumus. ut eiusdem uitalis signi tuitione ab omnibus
ve sie gitrȳmed viðirwearðnisv̄
muniamur aduersis. per

god ðv ðe ðerh rode ⁊ blode blodes ðines driht'
Deus qui per crucem et sanguinem filii tui domini dei
vs' gisaldest sibb monnvm ⁊ hoeofonl' engla sel
nostri dedisti pacem hominibus et cælestium angelorum da
vs ⁊ ðines sibbes ginyhtsvm' ꝥte ve sie afylled ⁊ to engelices gifoerscipes'
nobis et tuę pacis ubertate repleri. et de angelicę societatis
annis' ꝥte ve gladia ð
unitate lætari per eundem dominum.

B' RAMOR' IN PALMIS

god ðæs bearn f'e hælo cynnes mennisc' of heof'
Deus cuius filius pro salute generis humani de celo
ofdvne stig' to earðv̄ ⁊ gineolecende' tiid ðrovnges his'
descendit (p. 90) ad terras et adpropinquante hora passionis suę
hierv' on assalde cvme ⁊ from ðreattvm cynig ða giceidol
hierosolimam in asino uenire et a turbis rex appellari
ꝥte bityned vere valde gibloedsia gimeodomia þas palma' oðerra
ac laudari uoluit. benedicere dignare hos palmarum caetera-
ł brognena tviggo ꝥte alle ða ðe hia brengende sint svæ
rumue frondium ramos. ut omnes qui eos laturi ' sunt ita
bloetsvnges ðines gefe eft hia sie afyllcdo oð ꝥ æc in ðissvm
benedictionis tuae dono repleantur. quatinus et in hoc
vorvlde fiond' aldcs costvng' of'sviðe æc in worvlde mið
seculo hostis antiqui temptamenta superare et in futuro cum
paelm' sigfæst' ⁊ væstim godra voerca ðe mægi hia aedeava
palma uictoriæ et fructum bonorum operum tibi ualeant apparare.

per eundem.

god ðv ðe hierv' cymende cynig ꝥte vere haten ⁊
Deus qui hierusolimam ueniens rex appellari. et
ðorfendes worðia valdest gibloedsia gimeodomia ðas tanas
a pueris adorari uoluisti benedicere dignare has frondes
missenlicra treona ⁊ gionn ꝥte svæ ðas vta in lvfv
diuersarum arborum et presta ut sicut eas a foris in amore
nome ðines ve brohten svæ wvt' bionna ł in halle briostes vser'
nominis tui ferimus ita etiam intrinsecus in aula pectoris nostri
wælme lvfv ðinre symle in biorne ve
feruore dilectionis tuae semper inardescamus·,· qui uiuis.,

allm' ece god eft besigh mildelicc of'
Omnipotens sempiterne deus. respice propitius super
ðiosne esne ðin' ðone to niva' scæres' gefe
hunc famulum tuum. illum. quem ad nouam tondendi gratiam
giceiga gimeodvmad arð sel him f'gefnise allra synna
uocare dignatus es tribue ei remissionem omnium peccato-
⁊ æc heofonlic' geafona gihlytto wossa bodana
rum atque caelestium donorum consortium esse preceptorum.

per.

ORATIO PRO RENUNTIANTIBUS SECULO ET CENOBIO SE TRADENTIBUS

gearua ve bid' allm' god ꝥte ðisv̄ esne
Presta quesumus omnipotens deus. ut huic famulo
ðinv̄ se ðe to ofsettenne givæld ł heafdes his f'e
tuo. illi. qui ad deponendam commam capitis sui propter
lvfv crist' bearnes ðin' oefistia sel gast halig se ðe
amorem christi (p. 91) filii tui festinat. da spiritum sanctum qui
onlicnise ł aefeastnis' on hine ece gihalde frō midg'
habitum religionis in eum perpetuum custodiat a mundi
gilatto' worvldlicvm lvste hearte his giscilde ꝥte svæ
impedimento uel seculari desiderio cor eius defendat. ut sicut
sie ymbvoended on onsione svæ hond sviðrę ðinrę in hine mægnes
inmutatur in uultv ita manus dextere tue in eum uirtutis
giselle ꝥte from ælcv̄ blinnise' menn' ego vntyne ⁊ leht
tribuat. ut ab omni caecitate humana oculos aperiat. et lumen
ecelices' gefe f'gefe
aeternitatis gratiæ concedat. per d'

DUM TONDIS EUM DICIS. AN'.

ðv arð driht' ðv ðe eft nives me
Tu es domine qui restitues mihi.

V' dominus pars et gloria.

ðes onfoe bloedsvng
ITEM AN' hic accipiet benedictionem

ðios is ðio cneoreso
ITEM AN' haec est generatio.

POSTQUAM TONSORATI EST SEQ'TUR ORA'

gionn ve bid' allm' god ꝥte esne ðin
Presta quesumus omnipotens deus. ut famulum tuum
ðæs to *dæg* givæld heafdes his f'e godcvnde lvfv ve bid' ł voe ofscyvfon
cuius hodie comam capitis sui pro diuino amore deposuimus
ꝥte on ðinv̄ lvfv wvnia ⁊ hine bvtan vōme on ecnisse
ut in tua dilectio permaneat. et eum sine macula in sempiter-
gihald ðv
num custodias. per

ORA' AD CAPILATURAM

allm' ece god eft besih mildelice of'
Omnipotens sempiterne deus. respice propitius super
ðiosne ðea ðin' ðone to niva sceares gefe
hunc famulum tuum. illum. quem ad nouam tondendi gratiam
giceia gimeodvmad arð sel him eftf'gefnise allra synna
uocare dignatus es tribue ei remissionem omnium peccato-
⁊ æc heof' geafona gihlytto vossa ł ꝥte se bodana
rum atque cælestium donorum consortium esse precep-

torum. per

ORA' AD BARBAS TONDENDAS

god ðæs gast' giscæft ælc wynsv̄' gifeaia
Deus cuius spiritu creatura omnis adulta congaudet.
giher beodo vs' of' ðiosne esne ðin gigoð'
exaudi preces nostras super hunc famulum tuum iuuenalis
ældo' wlite wynsvmiende ⁊ æristvm ł frv̄mv̄ frehtv̄ to scearanne
ætatis (p. 92) decore lętantem. et primis auspiciis adtondendum.
giher driht' ꝥte in allvm scildnis' ðines gitrȳmed
exaudi domine ut in omnibus protectionis tuæ munitus
fvltume heofonlic bloetsvng onfoe ⁊ ondveardes lifes
auxilio. cælestem benedictionem accipiat. et presentis uitæ
fvltvmv̄ gifeaia ⁊ æces
presidiis gaudeat et æterne. per

BEN' SR UASA REPERTA IN LOCIS AN'Q'IS

allm' ece god on degle' hernisv̄ vsvm
Omnipotens sempiterne deus insecrete officiis nostris
⁊ ðas fato cræfte girinado hæðenra heannis' ðines
et hæc uascula arte fabricata gentilium sublimitatis tuæ
mæht svæ giclænsiga ðv gimeodvmes ꝥte allra vnclænnise
potentia ita emundare digneris ut omnium immunditia
f'drifeno aron ðinv̄ gileaffvllv̄ tido sibbes ⁊ æc smyltnisse
depulsa sint tuis fidelibus tempora pacis atque tranquillitatis
gibrycgende
utenda. per.

god ðv ðe tocyme bearnes ðines driht' vs' alle
Deus qui aduentv filii tui domini nostri omnia
ðinv̄ giclænsadest gileaffvllvm voes ðv mildelice giceigingcvm vsvm
tuis mundasti fidelibus adesto propitius inuocationibus nostris
⁊ ðas fetelsco ł ða ðin' f'gefnisse arfæstnis' æft' firsto ł
et haec uascula quę tuæ indulgentiæ pietatis. post spatia

tidana frō frymðe earðe' ginvmen menniscv̄ giwvnvnissv̄ eft

temporum auorigine terrę abstracta humanis usibus rede-

saldest gefe ðin' ginyht' giclænsa

disti gratię tuæ largitate emunda. per d'

B' QUOR'LIBET UASORUM

scildend gileaffvlra god vnderðiodende ðe synna

Protector fidelium deus. subditorum tibi pectorum

byend ve bid' ꝥte ðv giclænsia smyltlicvm ðin arfæst' ðas

habitator. quesumus. ut seneris tuę pietatis haec

fato svæ giinlihte ðv gimeodomest ꝥte gistige of' ða gefe'

uascula ita inlustrare digneris ut descendat super ea gratiæ

ðinræ bloedsvng monigfald' ⁊ mið halvoende bruccendv̄ ða he

tue benedictio larga et cum salubritate utentibus ea ipse

ðerh gefe ðin' hia giearnia fato gifremme clænsia ⁊ ðæh

per gratiam tuam mereantur uasa efficere munda et licet

ic am vnwyrðe micles hernis' ðin' rv̄modlice driht'

ego (p. 93) sum indignus tanti officii tua clementissime domine

geafo voeligstydende wvt' to minv̄ gibed eare

dona locupletans etiam ad meam obsecrationem aurem

arfæst' ðinræ gibeg ꝥte fearre ðinv̄ hæse heona mennisc'

pietatis tuæ inclina ut procul tuo inperio hinc humani

cynn' fiond' gifearria fearr diovles facon viðstonde fearr

generis hostis abscedat procul diaboli fraus absistat procul

ælc viðil' yfelgiorn' gidrygedo giidlege ł sie alesedo frō

omnis pollutio nequitiæ abstersa uanescat sint libera ab

ælcvm ongifeht scinelacv̄ f'e ðon wyrcende bearn

omni inpugnatione fantasmatica. pro quo operantem filium

ðin driht' vsv̄ hæl' crist' se ðe ðec mið gilic

tuum dominum nostrum iesum christum qui tecum una

mið gaste halgv̄ liofað ⁊ ricsað god in worvld' vorl'

cum spiritu sancto uiuit et regnat deus in secula seculorum.,

B' ARBORUM

god ðv ðe ðassvm tree æppilberende ðinv̄ hæse ⁊

Deus qui hanc arbore pomiferam tua iussione et

f'esceavnge væxende vosa ł ꝥte ðv waldest nv wvt' ꝥ ilca

prouidentia progenitam esse uoluisti. nunc etiam eandem

gibloetsia ⁊ gihalgia ðv gimeodvm' ve bidd' ꝥte se ðe svæ hvoelc

benedicere et sanctificare digneris precamur ut quicumque

of ðær onfoeð hæghalo vosa mægon

ex ea sumpserint. incolumes esse ualeant. per

B' POMORUM

gibloedsa drih t' ðiosne væstim nive æpilra ꝥte ða

Benedic domine hunc fructum nouum pomorum ut hii

ða ðe gibrvcað of ðæm sie gihælgado

qui utuntur ex eo sint sanctificati. per

B' PANIS

gibloedsa driht' giscæft ðios hlaf nives svæ

Benedic domine creaturam istam panis noui sicut

gibloedsadest fifo lafo on voest'ne ꝥte driht' ðæs ilca

benedixisti quinque panes in deserto. ut domino eiusdem

ginyhtsvm' on gere giriord birgende ða ðe of ðæm hia onfoe

abundans in annuum alimentum gustantesquę ex eo. accipiant

svæ lichomes svæ ðohtes ł savles hælo

tam corporis quam anime sanitatem. per

B' AD OM'A Q' UOLUERIS

sceppend ⁊ haldend mennisces cynnes sellend gefe

(p. 94) Creator et conseruator humani generis dator gratię

gastlices gefend æces hæle' ðv driht' send gast

spiritalis largitor aeterne salutis. tu domine mitte spiritum

ðinne halig' of' ðas giscæft ꝥte voepnedvm mægne

tuum sanctum super hanc creaturam. illam. ut armata uirtute

heofonlic' giscildnises ða ðe of ðær gibirgað giðii ðæm to

cælestis defentionis. qui ex ea gustauerin[t] proficiat illis ad

ece hæle

æternam salutem. per

bloetsa driht' giscæft ðas ꝥte sie lecedom

Benedic domine creaturam istam ut sit remedium

halvoende cynnes mennisc' gionn ðerh ongiceiging nome'

salutare generi humano presta per inuocationem nominis

ðines se ðe svahvoelc of ðær onfoe lichomes hælo ⁊ savles

tui quicumque ex ea sumpserit corporis sanitatem et anime

scildnisse onfoe

tutelam percipiat. per

B' DOMUS

voes ðv driht' boenv̄ vsvm ⁊ ðis

Adesto domine supplicationibus nostris. et hanc

hvs smyltlicv̄ egvm ðinræ arfæst' giinlichta astige of'

domum serenis oculis tuæ pietatis inlustra. descendat super

byende in ðær gefe ðinrę monigfald' bloedsvng ꝥte ðissvm
habitantes in ea gratie tue larga benedictio. ut his

hondgivoercv̄ mið halvoende wvnigendvm ðæm scilding symle
manufactis cum salubritate manentibus ipsi tutum semper

sie wvnvnise
sint habitaculum. per

bloetsa driht' god allm' stove ðios' ꝥte
Benedic domine deus omnipotens locum istum. ut

sie vs in ðæm hælo ⁊ clæn'se ł mægen ⁊ sig ⁊
sit nobis in eo sanitas et castitas. uirtus. et uictoria. et

haligdom' ⁊ eðmodnis' ⁊ godscipe ⁊ bilvitnisse ⁊
sanctimonia et humilitas. et bonitas. et mansuetudo. et

voeðnisse ⁊ fyllnisse aes ⁊ hersvmnisse gode fæder ⁊ svnv
lenitas. et plenitudo legis. et obedientia deo patri et filio

⁊ gaste ðinv̄ halgv̄ ðas symle bloedsvng of' ðiosne
et spiritui sancto hęc semper benedictio super hunc

stove ⁊ of' allo byendo in ðæm
locum et super omnes habitantes in eo. permaneat. per.

(p. 95) B' QUANDO IUDICIUM EXITURI SUNT HOMINES

god ðv ðe ðriim cnehtv̄ gimetgadest lego fyra'
Deus qui tribus pueris mitigasti flammas ignium

gilef ve bid' ꝥte vsig ðea ðino ne giberne leg
concede quesumus. ut nos famulos tuos non exurat flamma

synna
uitiorum. per

EXORCISMUS AQUÆ AD FURTUM REQUIRENDUM

ic halsigo ðec giscæft ⁊ æc in nome god fador'
Exorcizo te creatura aque in nomine dei patris

allmæht' ⁊ in nome hæl' crist' bearn' his driht'
omnipotentis et in nomine iesu christe filii eius domini

vs' ꝥte giworðe vætre gihalsad to fleanne ælc mæht
nostri. ut fias aqua exorcizata ad effugandam omnem potesta-

fiondes ⁊ ælc scinelac divoles ꝥte gif her *monn* hond
tem inimici et omne fantasma diaboli. ut si hic homo manum

his on ðec bið sendend vnscyldig is biðon bið ateled arfæst'
suam in te missurus innocens est unde reputatur. pietas

god' allm' gifrie hine ⁊ gif ꝥ fearr sie synn' is
dei omnipotentis liberet eum. et si quod absit culpabilis est

⁊ f'edyrstig' on ðec hond his gisende dearf bið
et presumptiosus in te manum suam mittere ausus fuerit.

ðæs ilca godes allm' mægen of' hine ðis gibrehta'
eiusdem dei omnipotentis. uirtus super eum hoc declarare

sie gimeodv' ꝥte ælc *monn* ondrede ⁊ gifyrhtiga nome
dignetur. ut omnis homo timeat et contremescat. nomen
halig' wvld' driht' vs' se ðe liof'
sanctum gloriae domini nostri. qui uiuit.

AD FURTUM REQUIRENDUM B' AQUĘ

driht' hæl' crist' ðv ðe arð doeme soðfæst strong ⁊
Domine iesu christe qui es iudex iustus fortis et
ðyldig ⁊ monigfald miltheart ðerh ðone awurdon alle
patiens et multum misericors per quem facta sunt omnia.
god godana driht' ricsandra se ðe f'e vsig menn
deus deorum dominus dominantium qui propter nos homines
⁊ f'e vsra hælo of bearme fador' ofdvne stige ⁊ of
et propter nostram salutem de sinu patris descendisti. et ex
mar' hehstald flæsc onfoa gimeodv' arð ⁊ ðerh ðrovnge
maria uirgine carnem assummere dignatus es. et per passionem
ðinv̄ middang' on rode eft gelesdest ⁊ to hellvarv̄ ofdvne stige
tuam mundum in cruce redemisti. et ad inferos descendisti
⁊ diobvl in ðiostrvm ða vtmesto gisomnadest ⁊ alle soðfæsto
et diabolum in tenebras exteriores colligasti et omnes iustos
ða ðe frymðelicv̄ synne ðer on styde gihalden væs ł micilo mæht
qui (p. 96) originali peccato ibidem detinebantur magna potentia
of ðon ðv alesdest ðv driht' ve bid' gisende ðv gimeodvm'
exinde liberasti. tu domine quesumus mittere digneris
gast ðin halig of hevm heofnes hrofe ł of' ðas
spiritum tuum sanctum ex summa cæli arce super hanc
giscæft vætres ðio frō fyre givalla bið gisene se ðe reht
creaturam aque quę ab igne feruescere uidetur. qui rectum
ðerh hia dom of' ðiosne monno nome gicos-
per eam iudicium super hunc hominem nomine. illum. com-
tia ⁊ ædeava se ðe ł ðv ðe liofas ł ricsas god
probet ac manifestet. qui uiuis et regnat deus.

ðec driht' god eðmodlic' ł ve biddað ða ðe in chan'
Te domine deus. supplices deprecamur qui in chana
gali' of vætre win worhtest ⁊ ðrio cnæhtas sið mis'
galileæ ex aqua uinum fecisti. et tres pueros sidrac misac
⁊ abdi' of ofone fyres biornendes vnascendado gilæddest ⁊
et abdenago de camino ignis ardentis inlaesos eduxisti. et
ꝥ vif of leasvm synne alesdest blindv̄ giboren' ego
susannam de falso crimine liberasti caeco nato occulos
vntyndest latzrū from byrgenne awoehtest ⁊ petre ðæm
aperuisti. lazarum a monumento suscitasti et petro mer-
drencende hond girahtest ðy læs eft ðv bisii synno vs' on ðas'
genti manum porrexisti. ne respicias peccata nostra in hac

gibede ah ðv soð ⁊ halig' dom bif'a allvm
oratione. sed tu uerum et sanctum iudicium coram omnibus
on ðas' ł in ðis' ædeava ðv gmeodv' ꝥte gif ðes *monn* f'e ðassvm
in hoc manifestare digneris. ut si hic homo pro hac
totales' ł intinga nv to ondveard hond his in ðis'
reputationis causa modo ad presens manum suam in hac
vætre fyr vallende gisende ⁊ synnig of ðissv̄ intinga ne
aqua igne feruente miserit et culpabilis ex hac causa non
is ðis him giwvnna ðv gimeodo' ꝥte nængo woerding ł yfelgiornisse
est hoc ei prestare digneris. ut nulla lesio uel malicia
in ðæt ilca hond ædeava ðerh ꝥ bvtan synn sceoma ł
in eandem manu appareat. per quam sine culpa calumniam
oniorne
incurrat.,

god doeme soðfæst strong ⁊ giðyldig f'ðon ricsand ⁊
Deus iudex iustus fortis et patiens quia rector et
lvfend arð sibbes ⁊ doemest rehtnise ˋgidoem ꝥte soð' is
amator es pacis et iudicas aequitate. iudica (p. 97) quod iustum est
driht' ⁊ reht' dom ðin' ðv ðe eft bisiist of' earðe
domine et rectum iudicium tuum qui respicis super terram
⁊ ðv doest ða afyrhta ðv god allm' ðv ðe ðerh tocyme ·
et facis ea tremere. tu deus omnipotens. qui per aduentum
bearn' ðines driht' vs' hæl' crist' middan' gihældest ⁊ ðerh
filii tui domini nostri iesu christi mundum saluasti et per
his ðrovnge cynn menisc' eft gilesdest ðv ðis wæt'
eius passionem genus humanum redemisti. tu hanc aquam
ðerh fyr vallende gihalga ðv ðe ðria cnaihtas
per ignem feruentem sanctifica. qui tres pueros sidrac
hæs cyninges babil' in
misac et abdenago iussu regis babylonie nabugodonosor in
ofone fyres gisendedo gibernedv̄ ofne gihældest ⁊ unawoerdedo
camino ignis missos accensa fornace saluasti et inlæsos
ðerh engel ðin gilædest ⁊ ꝥ vif of leasvm synne
per angelum tuum eduxisti. et susanna de falsa crimine
alesdest svæ ⁊ æc se ðe vnscyldig of ðissv̄ ðiof'te in ðas' vætre
liberasti. ita et qui innocens de hoc fyrto in hanc aquam
hond gisendes hal ⁊ vnscended' hia gilæde svæ driht'
manum miserit saluam et inlesam eam educat. ita domine
allm' ꝥte gif hvoelc synnig gihefgindv̄ diab' heorte
omnipotens. ut si quis culpabilis ingrassante diabolo corde
gistiðia f'efenge ł hond gisende ðinræ soðfæstisto soðfæstnise
induratum presumpserit manum mittere. tua iustissima ueritas
ðis giberhta ꝥte in lichome his ðin mæht sie giypped ⁊
hoc declaret. ut in corpore suo tua uirtus sit manifestata. et
savel ðerh gihreonisse sie gihæled ł gif hvoelc synnig ðerh
anima per penitentiam saluetur. aut si quis culpabilis per

hvoelc yfelvoerc ł ðerh wyrto yfelwyrcendo ⁊ diovblica
aliquid maleficium. aut per herbas maleficas. et diabolicas
synn his ðiofento giwoeria vælle ðinv̄ soðfæst'
peccatum suum. uel furtum detegere uoluerit. tua iustissima
soð' ðis giidlage sie gimeodv' ðerh ancend' bearne ðin'
ueritas hoc euacuare dignetur. per unigenitum filium tuum
driht' vsv̄ hæl' crist' se ðe ðec mið in annise
dominum nostrum iesum christum. qui tecum in unitate
gast' hal' liof' ⁊ ric' god ð al' wo' wo'
spiritus sancti uiuit et regnat deus per omnia secula secvlorum
soðlice
amen.

allm' ece god ondetende ðe ðissvm ðea
(p. 98) Omnipotens sempiterne deus. confitenti tibi huic famulo
ðinv̄ f'e ðinv̄ arfæst' synno f'let ꝥte no f'ðor him gisceððe
tuo. illi. pro tua pietate peccata relaxa. ut non plus ei noceat
scyldignis' to pinvnge ł ꝥ ł ðon' f'gefnise ðinræ arfæstnisse to
reatus ad poenam quam indulgentiam tuæ pietatis ad
f'letnise
ueniam. per

B' UESTIUM UIRGINUM

god ðv ðe woede halvoende ⁊ gigerila eces
Deus qui uestimentum salutare et indumentum aeterne
wynsvmnis' ðinv̄ gilcaffvllv̄ gihehtest rvmmodnise ðin boenlice
iocunditatis tuis fidelibus promisisti clementiam tuam suppli-
ve bid' ꝥte ðas gigerila eðmodnise' heart' ⁊
citer exoramus. ut haec indumenta humilitatem cordis et
f'hogdnise ł middang'es becnendo ðæm ðiva ðin halgvm
contemptum mundi significantia quibus famula tua. illa. sancto
gisenelice is gibisnendo gisetnise mildelice gibloedsa ðv ⁊
uisibiliter est informanda proposito propitius benedicas. et
eadges clænnis' giscæp' ꝥ ðec inblavende ł onfoe ðec
beatę castitatis habitum quem te inspirante susceperit te
scildende gihalda
protegente custodiat. per

god godra mægna sellend ⁊ allra bloedsvnga
Deus bonorum uirtutum dator et omnium benedictionum
ginyhtsv̄ ondælend giher beodo vsra ⁊ ðios woede ꝥ
largus infusor exaudi preces nostras et hanc uestem quam
ðio ðin f'e gihaldenne hygdignises tacne to
famulam tuam. illam pro conseruanda castitatis signo se ad-
wrianne gigivað gibloedsia ⁊ gihalgiga ðv gimeodv'
operiendam exposcit benedicere et sanctificare. digneris. per

ORA' S'R UIRGINEM

besih driht' of' ðas' ðiocnne ðin ðio in
Respice domine super hanc famulam tuam quę in
hondv̄ ðinv̄ bihaldennises hire gisetnis' gisomnadest oest
manus tuas continentiæ suę propositum collocasti deuotionem
hire brenge of ðon ða oesto onfenge ł
suam offert a quo ipsa uota assumpsit. per

ðec ve onceigas driht' halga fæder allm' ecc god
Te inuocamus domine sancte pater omnipotens aeterne deus.
of' ðas ðioen' ðin' ðio ðe vil gihera clænv̄
super hanc famulam (p. 99) tuam. illam. quę tibi uult seruire pura
ðohte clænvm æc hearte ꝥte hia gifoega ðv gmeodvmia bitvih ðæm
mente mundoque corde ut eam sociare digneris. inter illa
feoero ⁊ feortigv̄ ⁊ hvnd' ðvsenda cildena ða ðe hehstaldo ðerhwvnedon ⁊
CXLIIII. milia infantum qui uirgines permanserunt. et
hia mið vifvm ne giwidladon on ðara mvðe facen
se cum mulieribus non inquinauerunt in quorum ore dolus
gimoetted nis svæ ⁊ ðas ðioe ðin ðv doest
inuentus non est ita et hanc famulam tuam. illam. facias
ðerhvnia vnvoemmedo við to ende ðerh ðone vnwoemmedo driht'
permanere inmaculatam usque in finem. per inmaculatum dominum
vs' hæl' crist'
nostrum iesum christum.

B' UIRGINIS AB EP'O DICENDA

eft besih driht' mildelice of' ðas ðioen ðin
Respice domine propitius super hanc famulam tuam.
ꝥte halgęs hehstaldes gisetnise ꝥ ðec onblavende
illam ut sanctę uirginitatis propositum quod te inspirante
onfeng ðec gistiorende ł gihalde
suscepit te gubernante custodiat. per

CONSECRATIO.

god clænra lichoma rvmlice' inbyend ⁊ vnscen-
Deus castorum corporum benignus inhabitator et incor-
denda' lvfend savela besih of' ðas ðioen' ðin
ruptarum ammator animarum. respice super hanc famulam tuam.
ðio ðe oest hire brengeð of ðon ⁊ ðio ꝥ ilcc
illam. quę tibi deuotionem suam offert a quo et ipsa eandem
oest ondfeng sie in ðær driht' ðerh gefe gastes ðines
uotum assumpsit. sit in ea domine per donum spiritus tui

hoga bilvitnise snotor rvmmodnise hefig giwoeðnise hygdigo'
prudens modestia sapiens benignitas. grauis laenitas. casta
friodom' givalla in godes lvfv ⁊ noht bvtan ðec gilvfia hergiendlice
libertas. ferueat in caritate. et nihil extra te diligat laudabili-
æc lifiga ⁊ ꝥte sie aheredo ne gigiviga ðec ondrede ðe lvfv
terque uiuat et laudari non appetat te timeat. tibi amore
gihere ðv hir worðvng ðv gifea ðv in vnrotnise froffer ðv
seruiat tu ei honor. tu gaudium. tu in merore solatium. tu
in gitvia lár ðv in wræððo giscildnise in costvnge
in ambiguitate consilium. tu in iniuria defentio in tribulatione
giðyld in ðorfendnisse ginyhtsv̄nise in fæst'ne met in vntrym-
patientia in paupertate habundantia in ieiunio cibus in infirmi-
nisse væs ðv lecedome ðerh ðec ꝥ gilvfia of' alle
tate sis medicina. (p. 100) per te quem diligere super omnia
giviga ðona is ondetenda gihalda ꝥte ⁊ fiond se halda of'cyme ⁊
appetit quo est professa custodiat. ut et ostem anticum deuincat et
scylda' fvlnisso giclænsiga oð ꝥ hvnteantiges wæstmes' gefe
uitiorum squalores expurget quatenus centesimi fructus dono
hehstaldhad' ꝥte giwlitgega ðec mægna æc ðæccillvm ꝥte ðv sie gihrinad
uirginitas decorari uirtutumque lampadibus exornari
⁊ gicorenra ðinra hehstaldra gihlytto ðec gefende giearniga
et electarum tuarum uirginum consortium te donante mereatur
ꝥte gimoete
uniri. per

AD MISAM IPSIUS UIRGINIS

sel ve bið' driht' ðiven' ðin' ꝥ hehstald'
Da quesumus domine famulæ tue. illi. quam uirginitatis
worðvnge gimeodv' arð giwlitga onginnendo vntynest giendadvnge
honore dignatus es decorare incoati aperis consummatu
gefremnise ⁊ ꝥte visfæste ðe gibrenge fylnise frv̄mo his
æffectum et ut perfectam tibi offerat plenitudinem initia sua
ðerhlæda giearnia to ende
perducere mereatur ad finem. per

S'R OBLATA

gibrohtv̄ geafv̄ driht' ve bið' ondveard' ðioen' ðinræ
Oblatis hostis domine quesumus presentis famulæ tuæ.
wvnvnise eces hehstald' gifæstna ł ꝥte vntynedv̄
illius. perseuerantiam perpetuæ uirginitatis accommoda ut apertis
dvrv̄ ðæs heista cyniges tocyme mið glædnise ve giearnia
ianuis sumi regis aduentum cum laetitia mereamur
inngeonga
intrare.

INFR' ACTIO'

ðas cvðlice asægdnise ðioen' ðinræ ðc brengeð
Hanc igitur oblationem famulæ tuæ. illius. tibi offert

f'e *dæg* acennise' hire in ðæm hia ðe gifoerscip' ł gifoegnise halgv̄ wriilcse
ob diem. natalis sui in quo eam tibi sociam sacro uelamine

giscilde gimeodvmad arð ve bid' driht' mildelice gihalga
protegere dignatus es quesumus domine propitiatus sanctifica

ꝥte ðe drihtne ⁊ brydegvme hire cymende mið ðæccille his
ut tibi domino. ac sponso suo ueniente cum lampade sua

vnadrysnend' ł cvoemlica' giiorne gearnia dagas æc vsra
inextinguibili placitura ocurere mereatur diesque nostris

AD COMPL'

besih' driht' ðiven' ðin' ðe agenlic ł ned hernise
(p. 101) Respice domine famulæ tue tibi debitam seruitutem

ꝥte bitvih mennisces tedernise' vnwvtedo nængvm wiðirmoednisvm ðe
ut inter humanę fragilitatis incerta nullis aduersitatibus tibi

sie aðryht ða ðe of ðinv̄ giscildnise gitrivað ł
opprimatur quę de tua protectione confidit. per

AD SPONSAS BENEDICENDAS

giher vsig allm' ⁊ milthearta god ꝥte hvæd
Exaudi nos omnipotens et misericors deus. ut quid

vsv̄ gihersvmaiað hernise' ðinv̄ bloedsvnge mildelice sie gifylled
nostro ministratur officio tua benedictione propitius inpleatur.

per

LEC' EPIS' BEATI PAULI APS' AD CHOR'

broð' ah nc wvton gie ꝥte lichoma ivero lioma cristes
Fratres. ne scitis quod corpora uestra membra christi

aron ahcbbende f'ðon lioma crist' ic dom lioma portcvoencs
sunt. tollens ergo membra christi. faciam membra meretricis?

nc sie svæ oððe ne wvton gie ꝥte se ðe gihrineð portcvoene an lichome
absit. An nescitis quod qui adheret meretrici unum corpus

bið gifremmed voeron f'ðon cvoeð tvv in lichome anvm se ðe wvt'
efficitur? erat enim inquid duo in carne una. Qui autem

gihrineð driht' an gast is fleas derne gilegerscip' aelc
adheret domino? unus spiritus est., fugite fornicationem. Omnem

synn ꝥ svae hvæd gidoe *monn* bvtan lichoma is se ðe
peccatum quodcumque fecerit homo extra corpus est; qui

wvt' derne gileig' in lichome his gisynngiað ah ne wvton gie ꝥte
autem fornicator ! in corpus suum peccat., An nescitis quod

lioma ivero tempel is gast halges in ivigh is
membra uestra templum est spiritus sancti qui in uobis est.,

ðone gie habbað frō gode ⁊ naro gie iveres giboht f'ðon gie aron
quem habetis a deo et non estis uestri ? empti enim estis

diorwyrðv̄ mearde miclv̄ wvldriað gie ⁊ bearað gie god in lichome
pretio magna ! glorificate et portate deum in corpore

uestro.,

SEC' SC'I EUANG' S' MATHEUM

on ðæm tide sprecend væs hæl' mið ðegnvm sinv̄
In illo tempore ! loquebatur iesus cum discipulis suis

in bisenvm cvoeðende gilic aworden is ric heofna menn
in parabolis dicens simile factum est regnum cælorum homini

cynig' se ðe worhte gimvngo bearne his ⁊ sende esnas his giceiga
regi qui fecit nuptias filio suo; et misit seruos suos uocare

ða gilaðado to gimvngv̄ ⁊ naldon gicvma eft' s.na gisende oðero
inuitatos ad nuptias ! et nolu(p. 102)erunt uenire., Iterum misit alios

esnas his cvoeðende cvoeðað ðæm gilaðendvm heone giriord min
seruos suos dicens dicite inuitatis., ecce prandium meum

ic gearvade farras mino ⁊ hehfaro gislægno ⁊ allo gearva cymað to
paraui tauri mei et altilia occisa et omnia parata uenite. ad

gimvngv̄ ða ł hia wvt' f'hogdon ⁊ foerdon oðer in londe
nuptias; illi *autem* neclexerunt., et habierunt alius in uillam

sinv̄ oðer to cepinge his ða oðro wvt' gihealdon esnas
suam alius ad negotionem suam; Reliqui uero tenuerunt seruos

his ⁊ sceomo gifrēmedo ofslogon se cynig wut' mið ðy
eius et contumelias affectos occiderunt; Rex *autem* cum

giherde wvræðde ⁊ sende hergvm sinv̄ gispilde ða monslago
audisset iratus est; et misit exercitibus suis perdidit homicidas

ða ⁊ ceast' ðara gibarrn ða cvoeð esnv̄ his
illos et ciuitatem illorum succendit; tunc ait seruis suis;

gimvngo soðlice gigearvado aron ah ða ðe gilaðado biðon ne biðon
nuptiæ quidem parate sunt ! sed qui inuitatę erant non fuerunt

wvrðo gaað f'ðon to giletvm woegena ⁊ ða svæ hvoelc gie gimoetas
digni; ite ergo ad exitus uiarum ! et quoscumque inueneritis

ceigað gie to gimvngv̄ ⁊ foerdon esnas his on voegvm gisom-
uocate ad nuptias; et egressi serui eius in uias ! congrega-

nadon alle ða ðe gimoeton yflo ⁊ godo ⁊ gifyldo
uerunt omnes quos inuenerunt malos et bonos ! et inplete

voeron gimvngo lingendra ineade wvt' cynig ꝥte gisegi
sunt nuptiæ discumbentium; Intravit *autem* rex ut uideret

ða lingendo ⁊ gisæh ðer monno vngigearvad woede gimvngalicv̄
discumbentes et uidit ibi hominem non uestitum ueste nuptiali
⁊ cvoeð ðæm friond huu hidir inneadest næbbende giwoedo
et ait illi; Amice quomodo huc intrasti non habens uestem
gimvngelic soð he gisvigade ða cvoeð se cynig embihtvm' ł
nuptialem ! at ille obmutuit; tunc dixit rex ministris;
gibvndenv̄ fotvm his ⁊ hondvm sendas hine in ðiostro
ligatis pedibus eius et manibus mittite eum in tenebras
ða ytmesto ðer bið wop ⁊ gristbiotvng toðana menigo wvt' aron
exteriores. ibi erit fletus et stridor dentium; multi *autem* sunt
giceigido hvon hvoeðre gicoreno
uocati pauci uero electi.,

S'R OBLATA

onfoh ve bid' driht' f'e halgv̄ gisinig' æ
Suscipe quesumus domine pro sacro conubii lege
ðing agefen ⁊ ðæs gefend arð voerces voes ðv rædend ð'
munus oblatum (p. 103) et cuius largitor es operis esto dispositor. per

PREFATIO

rehtlice ⁊ halwoende ðv ðe sibba gimvngana bliðelicv̄
V. D. equum et salutare. Qui foedera nuptiarum blando
efnehearta' iocce ⁊ vnacnycendlic' sibbes bende gicnyhtest ꝥte monig-
concordię iugo et insolubili pacis uinculo nexuisti ! ut multi-
faldlicvm gicoren bearnv̄ halga vara gisinigscip' berendnis'
plicandis adoptionem filiis sanctorum conubium fecunditas
sceomfvll were halden ðin f'ðon driht' f'e sceavvnge ðinv̄ gefe
pudica seruaretur; tua *enim* domine prouidentia tua gratia !
vnasæccendlicv̄ costv̄ on ba halfe giræde ꝥte ꝥ cnevreso to
ineffabilibus modis utrumque dispensat; ut quod generatio ad
middang' gicende gihrina eftcneoreso to cirices gilæde
mundi edidit ornatum ! regeneratio ad ecclesię perducat aug-
éce ⁊ f'ðon
mentum. et ideo :·

INFR' AC'

ðas f'ðon asægdnisse ðeana ðinra ꝥ ð
Hanc igitur oblationem famulorum tuorum quam tibi
brohton f'e ðioen' ðin þa soðlæde gimoedvmad arð
offerunt pro famula tua. illa. quam producere dignatus es
to staðolfæstnisse gimetes ⁊ to dæg gimvngana f'e ðinv̄ mægenðrȳme
ad statum mensurę ! et ad diem nuptiarum. pro tua maiestati
ðinre ve dæles boensando beado ꝥte hia mildelice mið voere hire
tuæ fundimus supplices preces ut eam propitius cum uiro suo
gisomnia ðv gimeodomiga ve bid' driht'
copulare digneris., quesumus domine;

ANTEQ' DICATUR PAX D'NI DICIT ORATION' ISTAM

gimilsa drihtꝰ boenv̄ vsvm ⁊ settnissv̄

Propitiare domine supplicationibus nostris et institutis

ðinv̄ ðæm sprædvng ł mennisces cynnes giendebredades velrvmlice

tuis quibus propagationem humani generis ordinasti benignus

tostond ꝥte ꝥ ðec frvmwyrhte bið afoegid ðec fvltvmmende sie ahalden

adsiste. ut quod te auctore iungitur te auxiliante seruetur.

BENEDICTIO

god ðv ðe mæhte mægnes ðines of nohte alle worhtest

Deus qui potestate uirtutis tuæ de nihilo cuncta fecisti.

ðv ðe f'letnvm alles frv̄mv̄ menn to gilicnesse goddes

qui dispositis uniuersitatis exordiis homini ad imaginem dei

giwordnv̄ f'eðon vnasvndradlic' vifes fvltv̄me gisceope ꝥte

facto ideo inseparabile mulieris adiutorium condidisti ut

viflicv̄ licome of woeres ðv saldest lichome frv̄ma lærend

femineo corpori de uiri dares carne principium docens

ꝥ of anv̄ gicvoemde ꝥte vere asetted næfra gidæfende dægi gifoega

quod ex uno placuisset institui numquam liceret dies iungi.

god ðv ðe svoelce syndirlicv̄ hernise gis . . . gscipli . . geadrvng

deus qui tam excellenti mis(p. 104)terio coniugalem copulam

gihælgadest ꝥte crist' ci . . ces clæne giryne f'e segnadest in

consecrasti ut christi ecclesie sacramentum presignares in

sibbe gimvngana god ðerh ðone vif bið gifoegid woere ⁊

foedere nuptiarum. deus per quem mulier iungitur uiro et

gifoegnisse aldorlice giendebredado ða bloedsvnge sald bið ða

societas principaliter ordinata ea benedictione donatur quę

ana ne æc ðerh endebredlices' synnes pinvng ne æc ðerh flodes

sola nec per originalis peccati penam nec per diluuii est

ginvmene ondsvære eft bisih mildelice of' ðas ðioen' ðin

ablata sententiam respice propitius super hanc famulam tuam

ða veresgimane gifoeged is togihlytto ðin hia givað scildnisse

que maritali iungenda est consortio ! tua se expetit protectione

ꝥte se gitrv̄meðo sie in ðær iwocc lvfes ⁊ sibbes gitriwa ⁊

muniri; sit in ea iugum dilectionis et pacis. fidelis et

hygdego gimvngia in criste ðu sie giliced æc halga wara ðerhwvnia

casta nubat in christo imitatrisque sanctorum permaneat

vifmonna sie lufsvm svæ rah' vere snottor svæ rebec'

feminarum; sit amabilis ut rachel uiro sapiens ut rebecca

longlif' ⁊ gileaffvll svæ sar' noht in ðær of dedvm sinvm he

longeua et fidelis ut sarra; nihil in ea ex actibus suis ille

frvmwyrhta gyltinc͡ges gispilla gicnyht to lvfe bibodvm æc ðerh-

auctor preuaricationis usurpet. nexa fidei mandatisque per-

wvnia anv̄ brydsceam' gifoegedo cunnvnga ða vnclænlico gifliie afæstnia
maneat uni toro iuncta conactus inlicitos fugiat. muniat
vntrymnisse hire mægne ðeatscipes sie sceomfvll hefig ł
infirmitatem suam robore discipline; sit uerecundia grauis
hygdignisse arwyrðe larvm heofonlicv̄ gilærcd sie berende
pudore uenerabilis doctrinis cælestibus erudita; sit fecunda
on teame sie costedo ⁊ vnscyldig' ⁊ to eadigra ⁊ æc to
in sobole. sit probata et innocens. et ad beatorum atque ad
heofna rico ðerhcyme ⁊ gisii bearnas bearna hire
cælestia regna perueniat; et uideat filios filiorum suorum
oð ꝥ on ðirðan ⁊ feorða cneorise ⁊ to gicorenvm ðerh-
usque in tertiam et quartam progeniem et ad obtatam per-
cyme ældo sib driht' sie symle ivih mið
ueniat senectutem. per pax domini sit semper nobiscum

AD COMPL'

god allm' ða insetniso f'esceavnges ðines arfæstv̄
(p. 105) Deus omnipotens deus. instituta prouidentie tuę pio
lvfv gifoerscipia ꝥte ða gilefedlicv̄ geadrvng' acnyhtv̄ longlif'
am .... mitare ut quos legitima societate conectis longeua
sibbe gihald ðv
pace custodias. per.

BENEDICTIO

gibloedsia ivih driht' ⁊ gihalda ivih crist
Benedicat uos dominus et custodiat uos christus.
aedeava æc driht' onsion his to ivh ⁊ giselle iw' sibb
ostendatque dominus uultum suum ad uos et det uobis pacem
gifylle æc ivih crist ælcvm bloedsvnge gastlicv̄ in eftf'gef-
inpleatque uos christus omni benedictione spiritali in remis-
nise synna on life ecvm in worvlda worvld'
sionem peccatorum in uitam aeternam in secula seculorum

amen·,·

eft bihald driht' of heofne of' ðas gimoetinge
Respice domine de celo super hanc conuentionem
⁊ æc hælgo wyrðo æc ðin bloedsvnge of' hia ł ða
atque sanctam dignamque tuam benedictionem super eos
ðerhdæl
perfunde.

gibloetsa driht' brydbvr ðis ⁊ alle byendo
Benedic domine thalamum hoc et omnes habitantes

in ðæm ꝥte in lvfv ðinvm hia lifia ⁊ gialdia ⁊ hia sie gimonig-
in eo ut in amore tuo uiuent et senescent et multipli-
faldado in lenge dagana
centur in longitudine dierum. per dominum

IN THALAMO

gibloedsia ivih faeder ⁊ svnv ⁊ gast halig se ðe
Benedicat uos pater et filius et spiritus sanctus. qui
ðrifald is on tal ⁊ an on nome
trinus est in numero et unus in nomine. per d'.

gibloedsa driht' ðas givngo menn svæ ðv gibloedsadest
Benedic domine istos adhulescentulos sicut benedixisti
tobi' ⁊ sar' dohter ragvel' svæ gibloedsia gimeodvma ðv
tobiam et sarram filiam raguelis ita benedicere digneris
driht' ꝥte in nome ðinv̄ hia lifia ⁊ gialdia ⁊ hia gimonig-
domine. ut in nomine tuo uiuent et senescent et multipli-
faldia on lenge dagana
centur in longitudine dierum.

scęppend ⁊ haldend mennisces cynnes sellend gefe
Creator et conseruator humani generis dator gratie
gastlices eces god ðv ðerhsend gast halig rvmmod
spiritalis æternę deus tu permitte spiritum sanctum paracle-
of' ðiosne ł ðissv hring
tum super hunc anulum. per

gibloedsa driht' leger ðis ⁊ alle byendo
Benedic domine lectum istum et omnes habitantes
in ðæm ꝥte sie on ðæm halignis' ⁊ clænnis' ⁊ bilwitnis' ⁊ fvllnis'
in eo. ut sit in eis. sanctitas et castitas et lænitas et pleni . . .

(p. 106)

Auctor salutis unicus.
mundi redemptor inclitus
tu christe nobis annuam
crucis secunda gloriam.

Tu sputa. colaphos. uincula.
et dira passus uerbera.
crucem uolens ascenderas.
nostrae salutis gratia.

Hinc mortem morte diruens.
uitamque uita largiens.
mortis ministrum subdolum
deuiceras diabulum.

Nunc in parentis dextera.
sacrata fulgens uictima.
audi precamur uiuido
tuo redemptos sanguine.

Quo te sequentes omnibus.
morum processu seculi.
aduersus omne scandalum
crucis feramus. labarum.

Presta pater per filium.
presta per almum spiritum.
cum his per euum triplici.
unus deus cognomine. Amen.

AD . . . . RRVM . . . . . .

(p. 107) Deus qui per ignem signa magna ostendem habraham puerum tuum de . . . . caldeorum quibusdam pereuntibus eruisti deus qui rubum ardere in conspectu moysi et minime conburi permisisti. deus qui ab incendio fornacis caldaici plerisque succensis tres pueros tuos inlesos eduxisti., deus qui incendio ignis populum sodome et gamorre inuoluens loht famulum tuum cum suis salutem donasti; deus qui ante aduentum tuum sancti spiritus tui inlustratione ignis fideles tuos ab infidelibus tuis decreuisti., ostende nobis in hoc paruitatis nostræ examine uirtutem eiusdem spiritus sancti. et per huius ignis feruorem discerne fideles et infideles. ut tactus

eius furti criminis uel alterius cuius inquisitio agitur conscii et arescant manus eorum aut pedes conburantur aliquatenus in manus uero ab eiusmodi crimine liberentur penitus et inlesi permaneant.,

✠ Adiuro te creaturæ ferri per deum patrem et filium et spiritum sanctum et per trementum diem iudicii et per .xii. apostolos. et per septuaginta discipulos. et per .xii. prophetas.
wvðwvto ða ðe giwvnvlice god heriað ⁊ ðerh
et per .xxiiii. (p. 108) seniores qui assidue deum laudant. et per
hvnd'feort' feor ðvsendo ða ðe fylgað lomb ⁊ ðerh alle hergia
.c. xl. iiii. millia qui secuntur agnum. et per omnia agmina
haligra engla ⁊ hehangla hehsedlo ricsares
sanctorum angelorum et archangelorum. thrones dominationes
aldorm' ⁊ mæht' mægna cer' ⁊ æc se
principatum et potestatum uirtutum cherubim atque seraphin
⁊ ðerh alle ðvsenda haligra ðro . . . a ðinra hehstaldra ⁊
et per omnia milia sanctorum martyrum tuorum uirginum et
ond' ic gihalsigo ðec ðerh blod driht' vs' hæl'
confessorum adiuro te per sanguinem domini nostri iesu
crist' ⁊ ðerh feor' godspelle' no ðon læsse ⁊ ðerh hvnd seofontig
christi. et per .iiii. euangelistas. nec non et per septuaginta
tvoegi boec aldes ⁊ nives gicyðnisses ⁊ ðerh alle awriotto
duos libros ueteris ac noui testamenti. et per omnes scripturas
⁊ larvas hiora ic gihalsige ðec ðerh ða halga cirica gileaffvl'
et doctores eorum. adiuro te per sanctam eclesiam catholicam
⁊ ðerh gimænsvm' halga va' ⁊ ðerh erist hiora
et per communionem sanctorum et per resurrectionem eorum
þte giworðe afirred gihalsad ⁊ gitrȳmed við ðone
ut fias exorcizatum adiuratum et offirmatum aduersus inimi-
fiond monnes diovl ⁊ við menn ł gif hvoelc frō
cum hominis diabolum et aduersus hominem uel si qui ab
ðæm bisvicen stale ðis biðon rihtnisse bið gidoen ðerhendade l
eo seductus furtum hoc unde ratio agitur perpetrauit aut
ðerhendadon giwvta' uæs ł giðafvng ængvm coste givðe ł
perpetrati conscius fuit uel consensum ullo modo prebuit.,
ne æc giðole ðv frō ðær vnapinedlic þte sie aboren ah on nome driht'
nec patiaris ab illa inpune baiulari. sed in nomine domini
⁊ mið hæs mægnes his ðv sie gifrēmed him on byrne ł ⁊ við
et inperio uirtutis eius aefficiaris ei in conbustionem et contra
arfæstnise ⁊ æc eavdnise woghfvlnisse his no ðon læs sceððendvm
pietatem. atque ostentionem nequitie eius nec non aduersaris

his f'ðon giwiðirworded is gisc̨efte ðinv̄ eavislice æc sie ðerb
ei. quia aduersatus est creaturi tuo manifestumque fiat per

onceignise nome ðines dribt' on ðec gyltinge his ꝥ
inuocati(p. 109)onem nominis tui domine in te commiss . . . . . . quod

diovle lærende degle vs ꝥte voere valde vnscyldigo'
diabolo instigante ocultum nobis esse . . . . . . innocentes

hvoeðre ⁊ ðingleaso frō ðissv̄ synne vnascendedo vosa giðola ðu ꝥte hia
uero et inmunes ab hoc crimine inlesos esse patiaris. ut cog-

ongette alle strengo ł mæhto ł mægna driht' on ðec f'ðon be is
noscant omnes uirtutes domini in te quia ipse est

gibloedsado on worvl' worvld'
benedictus in secula seculorum. amen·,·

halsuncge .

Ic eow [ðe] halsige on fæder naman ⁊ on suna naman ðaet is ure dryhten haelende crist ⁊ on ðaes halgan gastes ⁊ for ðære cristnesse ðe ge [ðu] underfenge[an]. ⁊ for ða haligan ðrinesse ⁊ fer ða .IIII. godspelleras. matheus ⁊ marcus ⁊ lucas et iohannes. ⁊ fer ealle ða halgan reliquias ðe gind ealne middangeard sindon haligra martyra ⁊ fer ealle ða halgan godes ciricean ꝥe her on weorolde gehalgode sien ⁊ fer naman ðaere halgan faemnan scā scā marian ꝥ ge tó þys husle ne gangen ne to ðæm ordale gif ge scyld on eow [ðe] witen ðæs ðe eow [ðe] man tihð. oððe on gewyrhtū oððe on gewitnesse·.·

✠ gif men f̨erlice wyrde unsofte oððe sprecan ne maege
halga him ðis wæter

gibloedsa driht' hæl' crist' on nome godes fadores ⁊
Benedic domine iesu christe. in nomine dei patris et

svnv ⁊ gastes halges ðis wætter svæ gibloedsadest wætro
filii (p. 110) et spiritus sancti istam aquam sicut benedixisti aquas

iorda' in ðæm lichomlic' hæl' crist' gimeodvmade
iordanis in quibus corporaliter iesus christus dignatus est

ꝥte fvlwad vere ⁊ svæ ðv gibloedsadest vætro canna' gali' on wine
baptizari et sicut benedixisti aquas chanan galilee in uinum

ymbvoendest ⁊ svæ ðv gibloedsadest vætro of bitternise in
conuersas. et sicut benedixisti aquas ex amaritudine in

svoetnisse ymbvoendest ⁊ svæ gibloedsadest vætro wine gimetgado
dulcedinem uersas. et sicut benedixisti aquas uino temperatas

on accennis' calic' ðone gibloedsade ðæm apostolvm ðinv̄ ⁊ svæ gibloed-
in natale calicis. quem benedixisti apostolis tuis. et sicut bene-

sadest vætro of sido ðinv̄ gilædedo on dægi ðrovnges ⁊ svæ
dixisti aquas de latere tuo productas in die passionis et sicut

gibloedsadest vætro frō frvma middang' gihælgadest ðerh honda
benedixisti aquas ab initio mundi sanctificatas. per manus

allra haligra ðinra neh wigbede ðinv̄ svæ gibloedsia ⁊
omnium sanctorum tuorum iuxta altare tuum. ita benedicere et

gihælgia gimeodvma ðv driht' ðis væt' ꝥ ve gibloetsas on
sanctificare digneris domine istam aquam. quam benedicimus in

ðinv̄ hælgv̄ nome ⁊ halwoendes sie gifælle ðas lichomes
tuo sancto nomine et salutaris fiat prosternere istam corporis

vntrymnisse ⁊ savles scildnisse givvnne
infirmitatem et anime tutelam prestet. per

wið egna sare sinc ðis

gibloedsia ⁊ gihalgia ðv gimeodvma allm' ece
Benedicere et sanctificare digneris omnipotens aeterne

god ðas giscæft vætro ꝥ ve bloedsiað on ðinv̄
deus hanc creaturam. n. aquarum quam benedicimus in tuo

halgv̄ nome ⁊ bearnes ðines hæl' crist' ⁊ gastes halges ꝥte sie
sancto nomine et filii tui iesu christi et spiritus sancti. ut sit

to lecedome við onset' diovles ⁊ giwvnne hælo voerc
ad remedium aduersus insidias diaboli et prestet sanitatem dolorem

ðolende gihæl driht' ego monnes ðisses ðǣ ve gibloedsað
patienti. Sana domine oculos hominis istius cui benedicimus

ðas giscæft egna svæ ðv gihældest ego tobi' halg'
hanc creaturam occulorum sicut sanas(p. 111)ti oculos tobie sancti

⁊ svæ ðv vntyndest ego tvoegra blinda cliοppendra ðe on
et sicut aperuisti oculos duorum cecorum clamantium tibi in

godspelle ⁊ cvoeðendra milsa vsra' svnv dav' ⁊ gimilsade
euangelio et dicentium miserere nostri fili dauid et misertus es

ðæm ⁊ vntyndo voeron ego hiora
illis et aperti sunt oculi eorum per dominum.

ðis mon scall reda ofer drence ⁊ ofer . . . . . .

god faeder allm' ⁊ crist hæl' bearn godes
Deus pater omnipotens et christe iesu filii dei

lifigiend' ⁊ gastes halges ic bido ðec ꝥte sende gimeodvma ðv
uiui et spiritus sancti rogo te. ut mittere digneris

bloedsvnge ðin ⁊ lecedom heofne of' ðas giscæft
benedictionem tuam et medicinam celestem super hanc creatu-

drengces ł smirenisse ꝥte giðii allvm monnv̄ ł
ram potionis uel unguenti ut prodeat omnibus hominibus uel

netnv̄ ðæm ⁊ hælo sie ðæm on allvm liomvm ðara
pecoribus quibus et sanitas fiat eis in omnibus membris illorum
lichoma ꝥte ne mægi divl gisceððe ðǣ ne æc on gisihðe ne æc
corporum. ut non possit diabolus nocere eis nec in uisu nec
on læht' ne æc on hernisse ne æc on gionge ne æc on gibirge giriorda
in risu. nec in auditu nec in ambulando nec in gustu ciborum
ne æc on drinca' drync' ah ðv driht' rvmmod ðv ðe arð
nec in bibendo potus. sed tu domine clemens qui es
hælend halo hia do ðv from ælcv̄ froecelnis' ðerh bloetsvnge
saluator sanos eos facias ab omni periculo per benedictionem
⁊ giscæft ðisis smirinise ł drences on nome fador' ⁊
et creaturam huius unguenti uel potus in nomine patris et
svn' ⁊ gast' hal' ðerh mægen driht' ðrovnges ⁊
filii et spiritus sancti per uirtutem dominicę passionis et
eristes frō deadvm ꝥte gihælgado worde godes bloed'
resurrectionis a mortuis ut sanctificatę uerbo dei benedictionem
hia onfoe við alle woghfvlla gast' ⁊ allo
adsumant aduersus omnes nequitias spiritales et uniuersas
strengo ⁊ vntrymnisso liomana ꝥte se ðe svæ hvælc onfoeð
ualitudines et infirmitates membrorum. ut quicumque sump-
of ðæm in giscildnise ðohtes ⁊ lichom' onfoe hia on
serint (p. 112) ex eis in tutelam mentis et corporis sumant in
worðvnge driht' vs hæl' crist' ðe arð god gibloedsad on
honorem domini nostri iesu christi qui es deus benedictus in
wor' wor'
secula seculorum amen·,·

. . . scal reda ofer ða feta ðe ful infalleð

driht' hælga taeder alm' ece god ðv ðe
Domine sancte pater omnipotens aeterne deus qui
worhtest heofon ⁊ earðe sae ⁊ alle ða ðe in ðæm sindon ic bidde
fecisti cælum et terram mare et omnia quę in eis sunt. rogo
ðec ⁊ ic giwiga on nome hæl' crist' ancend' bearnes ðin' ꝥte
te et peto in nomine iesu christi unigeniti filii tui ut
gihælgia gimeadoma ðv ⁊ bloetsiga gihriord ðas' svæ gibloed-
sanctificare digneris et benedicere epulam istam sicut bene-
sadest ꝥ gihriord hab' is' ia' ⁊ svæ gibloetsadest
dixisti epulationem habrahe isaac iacob et sicut benedixisti
sex stænen fato væt's in can' galili' wætres on wine godv̄
sex hydrias in chanan galileæ aquę in uinum bonum
ymbvoendedo aron of vætre svæ giwoende gimeodvma ðv aefne ðiss
conversę sunt de aqua ita conuertere digneris materiam istam
alðes on svoetnisse ⁊ bliðnisse esnv̄ ðinv̄ ðæm ða ðe in lvfv
ceruise in suauitatem et hilaritatem seruis tuis his qui in fide
rehtlefend ł gilefdon
catholicha crediderunt·,·

to huntade ⁊ waeter halguncge

gibloedsvnge ðin driht' ve bid' monigfald' ofer ðas
Benedictio tuo domine quesumus copiosa super has
rapas ł netto to hvntc' ꝥte of hvnte vildear ðinv̄ gefe
retes adueniat. ut de uenatione bestiarum tua gratia
gefende ⁊ velfremnisse ðinrę gefe heofonlico geafana ðoncvnga ðe
donante et benefitio tuæ largitatis celestes gratias tibi
vndoa ve giearnia
absoluere mereamur. per d'.

gilef ve bid' alm' god ðerh astr . gdnise
Concede quesumus omnipotens deus per assparsionem
ðisses vætres gibloedsadest ⁊ saltes on ðinv̄ nome gimercado ðas
huius aquæ benedicti et salis in tuo nomine significatas has
netto ł rapas menniscv̄ giwvnv giscroepo vildedcaro to foanne vossa
retes humano husui aptas bestias ad capien(p. 113)das fieri
hat ðv ꝥte all ꝥ ðerh ðinv̄ gefe onfoa ve giearnia
iubeas. ut omne quod per tuam gratiam a cipere mereamur
ðe to herenisse innveardlicv̄ oeste ve eft brenga
tibi ad laudem intima deuotione referamus. per dominum

BENEDICTIO AQUÆ AD UENATIONEM ET SALIS

god allm' ⁊ god ab' ⁊ god is' ⁊
Deus omnipotens et deus abraham et deus isaac et
god ia' send on ðas giscæfte ðinv̄ saltes ⁊ vætres
deus iacob mitte in hanc creaturam tuam salis et aquæ
bloetsvng ðin' to onfoanne hrao ⁊ heartas nédmægn æc
benedictionem tuam ad capiendas capras. et ceruos uimque
stences ðines ł mægn hia foele ꝥte sie esnv̄ ðinv̄ fæstnvng
odoris tui uel uirtutem sentiant. ut sint seruis tuis munimentum
scildnise æc giscildnisses ⁊ ðy læs in'gæ se fiond in savelo hiora
tutelaque defentionis et ne intret hostis in animas eorum
⁊ in'geong ⁊ seðel habba ne mægi
et aditum et sedem habere non possit. per.

salt halguncge to acrū ⁊ to berenne ⁊ in husū

ic halsiga ðec giscæft saltes on nome fadores ⁊ svnv'
Exorcizo te creatura salis in nomine patris et filii
⁊ gastes halges se ðe ðec ðerh elis' on vætre senda giheht
et spiritus sancti qui te per eliseum in aquam mitti iussit

ꝥte vere gihæled vnberendnise vætres se ðe godcvnde' his stefne cvoeð gie
ut sanaretur sterelitas aquę qui diuina sua uoce dixit. uos
aron salt earðes to ðæm ap' ꝥte ælc ða ðe of ðæm onfoað
estis sal terrę ad apostolos ut omnes qui ex eo sumpserint
sie gihæledo ðohtvm ⁊ æc lichomlicv̄ ⁊ðer svae hvoer sie astrog-
sint sanati animis atque corporalibus et ubicumque fuerit aspar-
den giwnne allū eftf'gefnis' synna ⁊ hæle in
sus prestet omnibus remissionem peccatorum et sanitatem in
giscildnise hælcs to f'drifanne ⁊ to bilvcanne alle
protectionem salutis ad expellendas et excludendas omnes
diovla costvngo on nome god fadores allmæhtiges ⁊
demonum temptationes in nomine dei patris omnipotentis et
hael' crist' bearn' his se ðe tocymen' is doem' on gastc
iesu christi filii eius qui uenturus est iudicaturus in spiritu
halgv̄ wor' ðerh
sancto seculum per ignem amen.;

(p. 114) waeter halgunc to ðon ilce

driht' hæl' crist ðec bocusando ve biddað ꝥte sende
Domine iesu christe te supplices oramus. ut mittere
gimeodvma gast halig ðin ⁊ bloets' ðin mið
digneris spiritum sanctum tuum et benedictionem tuam cum
halgvm engle ðinv̄ of' gisceft saltes ⁊ vttres giscilde
sancto angelo tuo super creaturam salis et aqua defendat
god accras vsra esnas vsra ⁊ alle væstmo frō
deus segetes nostras. uel seruos nostros et omnes fructus a
wyrmvm frō flegendv̄ frō dioblv̄ ⁊ frō allv̄ yflv̄
uermibus a uolatilibus a demonibus et ab omnibus malis.
ꝥte sie gimiclad nome ðin god in ælcvm stove
ut magnificetur nomen tuum deus in omni loco. per
dominum.

bloetsa driht' ðas giscæft wæt' ꝥte giflega
Benedic domine hanc creaturam aque. ut fugiant
wyrmas ⁊ flegendo ⁊ alle gisceððendlica frō vsvm rapv̄ ł
uermes et uolucres et omnia nociua a nostris retibus uel
hegv̄ ðerh nome driht' hæl' crist' ꝥ giceiged
siluis. per nomen domini nostri iesu christi quod inuocatum
is on ðær giscæft ꝥte giworðe allvm in gihriord ⁊ bloets'
est in ipsa creatura. ut fiat omnibus in alimentum et benedic-
of hvntvng' ðæm of ðær gibrycsiað ðerh ðec crist
tiones de uenationibus quibus ex ea ut[u]ntur. per te christe

hæl' se ðe mið feder ⁊ gaste halgv̄ liofað ⁊ ricsað in worvl'
iesu qui cum patre et spiritu sancto uiuit et regnat in secula
vorld
seculorum amen·,·

ðec f'ðon ic inceigo driht' halig fæder allm'
Te ergo inuoco domine sancte pater omnipotens
ece god ꝥte ðas væt' gihalsia bloetsia f'e ðinv̄
æterne deus. ut hanc aquam exorcizare benedicere pro tua
arfæstn' gimeodv' ꝥte ælc gast vnclæne stove on ðær
pietate digneris ut omnis spiritus inmundus locum in ea
of' næbbe ah ðer svæ hvoer bið astrogden engla
ultra non habeat sed ubicumque fuerit aspersa angelorum
ðinra ofdvne stige here
tuorum descendat excercitus. per

wið netena ungetionu ⁊ ðiofum

ab' ab' hors ra ł gæt ⁊ svin æc
Habraham habraham equos capras. et porcasque
bloetsa . . . . frō ðeafv̄ engel se ðe asetted is of' netno
benedic latrinibus angelus qui po(p. 115)situs est super animalia
vsra gihalda ða ꝥte ne mæg diol onrad ða
nostra custodiat ea ut non poterit diabolus inequitare illa ha·
ab' gihalda ivih ðerh ⁊ godcvnd' godes god to sviðre
braham teneat uos per ac diuinitas dei deus ad dexteram
engel to vynst vitge ivih gifylga ðrovres f'e
angelus ad sinistram propheta uos prosequentur martyres ante-
gæ ivih hiordo æc gifylga ivih gihalda driht'
cedant uos pastoresque persequentur uos custodiat dominus
scip' ⁊ exen calfero hors ⁊ bia gihalda æc ivih ðas'
oues et boues uitulos equos et apas custodiantque uos his
hiord' becon rod' cri' hæ' on nom' god' ðæs heista'
pastores. signum crucis christi iesu in nomine dei summi.

per dominum·,·

ORATIO AD INFANTES CONSIGNANDOS·,·

alm' ece se ðe eft cenne gimeodv' arð
Omnipotens sempiterne qui regenerare dignatus es
ðas ðio' ðin of væt' ⁊
hunc [hanc] famulum [famulam] tuum [tuam] ex aqua et
gaste halgv̄ ðv ðe æc gisaldest him eftf'gefnis' allra
spiritu sancto quique dedisti ei remissionem omnium pec-
synna ðv driht' sende on hine seofafald gast
catorum tu domine mitte in eum [eam] septiformis spiritum

ðin halig rvmmod of heofnv̄ sel him gast snyttres
tuum sanctum paraclitum de celis. da eis spiritum sapientie
⁊ ondgettes gast lares ⁊ strencges gast wisdomes
et intellectus. spiritum consilii et fortitudinis spiritum scientiæ
⁊ arfæst' ⁊ gifyll hine gaste ondes' god' ⁊
et pietatis et imple eum [eam] spiritus timoris dei et
driht' vs' hæl' cris' ⁊ gisægna hine tacne
domini nostri iesu christi. et consigna eum [eam] signo
ðære hælga rode ðinræ mildelice on lif ece ðerh
sanctę crucis tuae propitiatus in uitam æternam. per
vs' h' c' svn' ðin mið ðæm
dominum nostrum iesum christum filium tuum cum quo
ðv liofað ⁊ ricsas on annisse gastes halges ðerh alle vorvl'
uiuis et regnas in unitate spiritus sancti per omnia secula
vorl'
seculorum. Amen.

sibb ðe ⁊ mið gaste ðinv̄ heono suæ bið gibloed'
Pax tibi. et cum spiritu tuo. ecce sic benedicetur
ælc monn við allv̄ dagv̄ lifes ðines
omnis homo. vsque omnibus diebus vitę tuae.

(p. 116) INCIPIT EXORCISMUS SALIS

ic gihalsiga ðec giscæft saltes ðerh god lifigiend' ðerh
Exorcizo te creatura salis. per deum uiuum. per
god soðne ð' god halig' ð' g' se ðe ðec ð'
deum uerum. per deum sanctum. per deum qui te per
helis' ðone vitga on vætre sende heht ꝥte voere hæled
heliseum prophetam in aquam mitti iussit. ut sanaretur
vnberendnise vætres ꝥte ðv sie gifrē̄m' salt gihal' on hælo
sterelitas aquę. ut efficiaris sal exorcizatum in salutem cre-
gilefend' ⁊ væs ðv allvm ðec onfoendv̄ haelo savles ⁊
dentium et sis omnibus te sumentibus sanitas anime et
lichomes ꝥte giflee ⁊ æc gifearria frō ðǣ stove ðer astrogden
corporis. ut effugiat atque discedat ab eo loco quo aspersus
ðv bist aelc scinilac ⁊ woghfvl' ł ymbcerro ł divbles
fueris omnis fantasia et nequitia uel uersutia diabolicae
facnes aelc æc gast vnclæne gihalsad ð' ðone
fraudis. omnisque spiritus inmundus adiuratus. per eum
se ðe tocym' is gidoema cvico ⁊ deado vorld ð'
qui uenturus est iudicare uiuos et mortuos seculum per
fyr
ignem

ða wvndvrlico rvmmodnise ðin allm' ece god
Inmensam clementiam tuam omnipotens aeterne deus.

eðmodlice ve biddað ł ve hremað ꝥte ðas giscæft saltes ꝥ on
humiliter imploramus ut hanc creaturam salis quam in

giwvnv cynnes mennisc' gisaldest bloedsia ⁊ hælgia ðinra
usum generis humani tribuisti benedicere et sanctificare tua

arfæstnisse gimeodv' ꝥte sie allvm ondfoendv̄ hælo ðohtes ⁊
pietate digneris. ut sit omnibus sumentibus salus mentis et

lichom' ⁊ ꝥ sva hvæd ðæm gihrined' ł eft astrogden bið beværle
corporis. et quicquid eo tactum uel respersum fuerit careat

ælc vnclænnisse ælc æc ongifeht gastlices woghfvl'
omni inmundicia omnique impugnatione spiritalis nequitiae.

per dominum·,·

EXORCISMUS AQUE

ic halsigo ðec væt' on nome god' fador' allm'
Exorcizo te aquę. in nomine dei patris omnipotentis

⁊ on nome hæl' crist' bearn' his d' v' ꝥte ðv giworðe
et in nomine iesu christi filii eius domini nostri. ut fias

væt' gihalsad to afleanne allne mæht fiondes
aq(p. 117)ua exorcizata. ad effugandum omnem potestatem inimici.

⁊ ðone fiond ofwyrttrvmia ⁊ ofplantia mið englv̄ his
et ipsum inimicum eradicare et explantare cum angelis suis

vnstydfvllv̄ ð' mæg' driht' vs' hæl' crist se ðe
apostaticis per uirtutem domini nostri iesu christi. qui uenturus

B'DICTIO AQUA

god ðv ðe to hælo menn' cynn' ða maasta svæ hvoelc
Deus qui ad salutem humani generis maxima queque

hælgo gihryno on vætro vnderst' gisceope væs ðv inneigvngv̄
sacramenta in aquarum substantia condidisti. adesto inuocationibus

vsv̄ ⁊ giscæfte ðissv̄ monigfald'cost clænsungv̄ f'egearvado
nostris et ylimento huic multimodis purificationibus preparata

mægin ðines bloeds' ondæl ꝥte giscæft hernisse' ðines
uirtutem tuę benedictionis effunde ut creatura mysterii tui

ðe herende to f'drifenne diovles adlo æc to firran'
tibi seruiens. ad abiciendos demones morbosque pellendos

godcvndes gefe onfoe gifrem' ꝥte svæ hvæd in hvsvm ł
diuinę gratiæ sumat effectum. ut quicquid in domibus uel

in stov̄ gileaffvllra ðas yð eft astrægde beværle vnclænnis' sie
in locis fidelium hæc unda resperserit careat inmunditia libe-

alesed frō no ðer eft asitta gast adliende no giðyll
retur a noxia non illic resideat spiritus pestilens non aura

scendende gifearria allo onsetnis' deglendes fiondes ⁊ gif
corrumpens discedant omnes insidie latentis inimici. et si

hvæd is ꝥ wvt' on haln' byendra giæfistiað ł
quid est quod autem incolomitate habitantium inuidet. aut
smylt' strogd' ðis' væt' gifiii ꝥte halvoend' ðcrh onceig-
quieti aspertione huius aque effugiat. ut salubritas per inuoca-
vnge nome' gigivadv̄ frō allv̄ sie ongifeht'
tionem nominis expetita ab omnibus sit inpugnationibus
gisciIdado
defensa. per dominum nostrum

B'DICTIO SAL ET AQUA HIC MITTAT SAL IN AQUAM

god vnf'cvmenes mæht' [ł] mæg' frv̄sceppend ⁊ vnasvndradlic . . des
(p. 118) Deus . . . . uirtutis auctor. et inseparabilis . . .
cynig ⁊ symle micildoend sigfæst ðv ðe wiðirvordes onvældes
rex ac semper magnificus triumphator qui aduersę domina-
mægna eftf'ðrycges ðv ðe fiondes hyrstende ł hroeðnise of'sviðest ðv ðe
tionis uires reprimis qui inimici rugientis seuitiam superas. qui
ða fiondlico woghfvlniso mæhtig gifehtende ðec driht' fryhtendo ł bibgiende
hostiles nequitias potens expugnans te domine trementes
⁊ boensando ve biddað ⁊ ve giviað ꝥte giscæft saltes ⁊
et suplices deprecamur ac petimus. ut creaturam salis et
vætres wyrðelice onfoh ðv rv̄modlice giinlihta arfæstnis' ðin ðeave
aque dignanter accipias. benignus inlustres pietatis tuæ more
gihalga ðv ꝥte sva hvoer bið ł sie astrogden ðcrh in'ceiginge ðin'
sanctifices. ut ubicumque fuerit aspersa per inuocationem tui
nom' aelc vnstydfvlnis' ðæs vnclænes gastes frō sie afirr' fyrhto
nominis omnis infestatio inmundi spiritus abiciatur terror-
æc ætt'nes nedres farr sie f'drifen ⁊ ondværdnis' hal'
que uenenosi serpentis procul pellator. et presentia sancti
gastes vs miltheart' ðin biddendvm eghvoer tovosa
spiritus nobis misericordiam tuam poscentibus ubique adesse
gimeodvmia
dignetur. per dominum nostrum iesum

ORAT' QUANDO AQUA IN DOMO ASPARGITUR',

giher vsig driht' hælga fæder allm' ece
Exaudi nos domine sancte pater omnipotens aeterne
god ⁊ senda gimeodvmia engel ðin halig' of heofnvm
deus. et mittere dignare angelum tuum sanctum de celis
gihalda helpa giscilda giniosia ⁊ giscilda allc
qui custodiat foueat protegat uisitat et defendat omnes
byendo in ðissv̄ giwvnvn'
habitantes in hoc habitaculo. per dominum

ALIA

væs ðv vs driht' boenvm vsv̄ ⁊ ðas
Adesto nobis domine supplicationibus nostris et hanc
hvs bliðelicv̄ egvm ðines arfæstnis' giinlihta ofdvne stiga of'
domum serenis oculis tuę pietatis inlustra discendat su(p. 119)per
byendo in ðær gefe' ðinræ monigfald bloedsvng ꝥte in ðā hond-
habitantes in ea gratię tue larga benedictio ut in his manu-
givoercv̄ byencgv̄ mið halvoende' wvnigende ða symle
factis habitaculis cum salubr . . . . nentes ipsi semper
giwvnvnise
habitaculum. per d'

giher vsig driht' halig fæder allm' ece
Exaudi nos domine sancte pater omnipotens aeterne
god ꝥte gif hvoelc sindon viðirworda gif hvoelc viðirmoedo in hvse
deus. ut si qua sunt aduersa si qua contraria in domo
esnes ðines frvmsettnesse mægenðryme' ðin' afirredo sie
famuli tui auctoritate maiestati tuæ pellentur. per.

in ðass forma dæges tide ve bid' driht' ðin vsig
In hac prima diei hora quesumus domine tua nos
gifyll miltheartnis' ꝥte ðerh alne *dæg* wynsvmiende on ðinv̄
reple misericordia. ut per totam diem exultantes in tuis
herenissvm sie ve gicvoemed
laudibus delectemur. per dominum.

driht' hælend crist' ðv ðe tiid ðirdda dæges to rodes
Domine iesu christe. qui ora tertia diei ad crucis
pinvng f'e middang' hæle gilæded arð ðec eðmodlice ve biddas
penam pro mundi salute ductus es te suppliciter depreca-
ꝥte vsra ðv adilga synna ꝥte ⁊ æc of bileorendlicv̄ vsvm
mur ut nostra deleas peccata ut et de preteritis malis nostris
symle mið ðec ve gimoetta f'gefnise ⁊ of ðæm toweardv̄ symlinga
semper aput te inueniamus ueniam et de futuris iugiter
ve hæbbe gihæld hæl' crist
habeamus custodiam. iesu christe qui tecum

driht' hæl' crist ðv ðe mið ðy tiid seista f'e
Domine iesu christe. qui dum hora sexta pro re-
eftlesing middang' rodes ðv astige tree allne middang'
demptione mundi crucis ascendisti lignum uniuersus mundus
in ðiostrv̄ givoendad is ða vs leht savel ⁊
in tenebris conuersus est. illam nobis lucem in anima et
lichome vsr' symle giræcg ðerh ðone to ece life
corpore nostro semper tribue per quam ad æternam uitam
ðerhcyme ve gearnia hæl' crist
peruenire mereamur iesu. christe. qui cum

driht' hæl' crist ðv ðe tiid non on rodes galgatree
Domine iesu christe qui hora nona in crucis patibulo
ondcttende sceaðe bionna vallas nerxna wong' of'fara eft gihriordest
confitentem latronem intra menia paradisi transi (p. 120) . . . .
ðec boensando ondettendo synna vs' ve biddað ꝥte æft'
te supplices confitentes peccata nostra deprecamur. ut post
giliornise vsa' neirxna vongas gætto inngeonga vsig gifeando f'let
obitum nostrum paradisi portas introire nos gaudentes con-
ðv hæl' crist
cedas. iesu christe. qui cum

geafona ðoncvnco ðe ve doað driht' gihaldeno ðerh dægi
Gratias tibi agimus domine custoditi per diem
giðoncolo ðe ve vnbindeð gihaldendo ðerh nęht eft giondvearda
grates tibi exsoluimus custodiendi per noctem representa
vsig ve bid' driht' armorgenlicv̄ tidvm hæghale ꝥte vsig
nos quesumus domine matutinis horis incolomes ut nos
aelcv̄ tide ðv hæbbe hergeras ł
omni tempore habeas laudatores. per dominum.

driht' hæl' crist' ðv ðe vsig eft gilesdest of ðinv̄ halgv̄
Domine iesu christe qui nos redemisti de tuo sancto
⁊ diorwyrðvm blode gearva vs svæ lichome gihresta ꝥte
ac pretioso sanguine presta nobis sic corpore requiescere ut
ðe symle ðohte ⁊ hearte ve givæcge
tibi semper mente et corde uigilemus. per.

giher vsig god halvoendes vser' ⁊ apost' ðinra
Exaudi nos deus salutaris noster. et apostolorum tuorum
vsig giscilda fvltvmvm ðara gisaldest gitrivao vosa larvvm
nos tuere presidiis quorum donasti fideles esse doctrinis. per

dominum

allm' ece god ðv ðe vsig allra ap'
Omnipotens sempiterne deus. qui nos omnium aposto-
earnvnga vnder anv̄ gisaldest mersvnge ꝥte ve giworðadon ł givorðia
lorum merita sub una tribuisti celebritate uenerari.,
ve bid' ꝥte hrædlic vs ðinræ milsa' ginyhtsvmnisse
Quesumus ut celerem nobis tuæ propitiationis habundantiam∶
gimonigfaldadv̄ giðingvngv̄ agefaiga
multiplicatis intercessoribus largiatur·,· per

alm' ece god cvoemlic sie ðe ðios
Omnipotens sempiterne deus. placabilis sit tibi haec
asægdnis' ꝥ ic vnwyrðe f'e mec armvm synfvlne ⁊ f'e
oblatio quam ego indignus pro me misero peccatori∶ et pro
gyltingvm vnataladlicvm minvm f'gefnise synna
delictis innumerabilibus meis remissionem peccatorum (p. 121) con-

gilef ðv ⁊ vnrehtvis'a mino ðy læs eft ðv besii ah anv̄ miltheartnise
cedas et iniquitates meas. ne respe . . . . . sed sola misericordia tua
giðii ðæm vnwyrðe
prosit indigno. per d'

alm' ece besih ðas asægdniso ða
Omnipotens sempiterne respice has oblationes quas
to eare rvmmodnis' ðinræ ic gisendo f'e mec ⁊ f'e ðæm nestv̄ minv̄ ⁊
ad aurem clementiæ tuæ emitto pro me et proximis meis et
f'e veldoendv̄ minv̄ ⁊ ælmissv̄ ⁊ allvm me f'letnvm
benefactoribus meis et elemosinariis et omnibus michi commissis
ł ðæm scyldig am
seu quibus debitor sum·,·

⁊ nv ve fylgað on allra hearta ⁊ ve ondredes ðec ⁊
Et nunc sequimur in toto corde et timemus te et
soecas onsione ðin driht' ðy læs gisceomiga vsig ah do
querimus faciem tuam domine ne confundas nos sed fac
vs neh bilvitnisse ðinv̄ ⁊ æft' monigfaldnis'
nobis iuxta mansuetudinem tuam et secundum multitudinem
miltheartnise ðinræ
misericordiae tuae..,

god min ⁊ fæder ⁊ svnv ⁊ gast halig ðæm
Deus meus et pater et filius et spiritus sanctus cui
alle vnderðiodded aron ⁊ ðæm ælc giscæft giheres ⁊ ælc
omnia subiecta sunt et cui omnis creatura deseruit et omnis
onwæld vnderbeged is ⁊ onscynað ⁊ ondredað ⁊ se dræcca fleeð
potestas subiecta est et metuit et expauescit et draco fugit
⁊ svigað sio hætt'ne ⁊ sceomiende ða ðio is acvoeden tosca gilattia
et silet uipera et rubeta illa que dicitur rana torpescit
ðio nedre se gidrysnad f'cvmmen sie æc spilæg se ætt'ne noht sceððende'
scorpius extinguitur uincitur et spilagius nihil noxium
givyrca ⁊ alle ða ætt'na ⁊ geet ł ða rifista feerræsenda æc
operatur et omnia uenenata et aduc ferociora repentia et
netna sceðend' sie aðiostrado ⁊ alle wiðirweardo hæles mennis'
animalia noxia tenebrantur et omnes aduersę salutis humani
wyrttrvm' giscrinca hia ðv gidrysne ðis ætt'ne attor voercdedo
radices arrescunt tu extingue hoc uenenatum uirus operationes
his deaðberendo ⁊ ætt'no ða in him hæfeð giidla ðu ⁊ sel in
eius mortiferas et uires quas in se habet euacua et da in
onsione ðinv̄ allvm ða ðv gisceope ego ·þte hia gisii eara
conspectu tuo omnibus quos tu creasti oculos ut uideant aures
þte hia gihera hearta ⁊ micilnise ðin hia ongette
ut audiant cor et magnitudinem tuam intellegant ·.·,

onginnað bloedsvngas to rede
(p. 122) INCIPIUNT BENEDIXIONES AD LECTIONEM .·.

god godes svnv se ðe ecelice *dæg* of heghstalde gicenned
Deus dei filius qui hodierna die de uirgine nasci
gimeodvmad is gimilsa vsra
dignatus est miseriatur nostri. amen:—

god soð æc monn soð acenned of hehstalde vsig
Deus uerus et homo uerus natus ex uirgine nos
gibloedsia
benedicat;

cyni'g cyninga to *dæg* acenned vsig ꝥ gihalda sie gimeodvmad
Rex regum hodie natus nos custodire dignetur.;

amen

ricsande mið feder acenned of moeder crist vsig
Regnans cum patre natus ex matre cristus nos
gibloedsia
benedicat; amen

hælend middang' acenn' of hehstalde ꝥ vsig gihæle gimeod'
Saluator mundi natus ex uirgine nos saluare dignetur

amen

eftlesend mennisces cynnes to *dæg* acenned gihalda vsig
Redemptor hvmani generis hodie natus conseruet nos
driht'
dominus; amen

frvmwyrhta lifes acenned of hehstald' gimilsia vs
Auctor uitæ natus ex uirgine miseriatur nobis
driht'
dominus; amen

god sibbes ⁊ lvfes to *dæg* accenn' sie mið allv̄
Deus pacis et dilexionis hodie natus sit cum omnibus
vs
nobis. amen

Ipse nos benedicat in teris qui hodie nasci dignatus est ex uirginis; amen.

✠ DE EPPIPHANIA:—

Deus dei filius qui hodierna die mundo apparere dignatus est miseriatur nostri. amen:—

✠ DE RESUREXIONE.

Christus dei filius ab æterna morte nos resuscitare dignetur. amen—

Saluator mundi pro nobis passus et a morte resurgens nos saluare dignetur. amen:—

Deus dei filius qui hodie a mortuis resurgere dignatus est miseriatur nostri. amen.

✠ DE ASCENTIO:—

Deus dei filius qui hodierna die cælos ascendit miseriatur nostri nunc et in secula.

✠ DE PENTECOSTEN

(p. 123) Deus dei filius qui hodierna die discipulis suis sanctum misit spiritum nostra inlustrare dignetur corda. amen.

✠ DE ADUENTU D'NI:—

Deus dei filius quem uenturum colimus det nobis ueniam nostrorum delectorum; cotidianis diebus:—

Ab omni malo defendat uos dominus. amen

A cunctis malis inminentibus liberet nos dominus. amen.

A morte secunda eripiat nos dominus amen.

Diuina maiestas nos tueatur amen.

Deus dei filius nos benedicere dignetur amen.

Diuina gratia nos benedicat. amen.

De sede sancta sua aspiciat nos dominus. amen.

Creator omnium nos benedicat amen.

Benedixionibus suis repleat nos dominus amen.

Custos omnium custodiat nos christus amen.

Ipse nos benedicat qui nos creauit amen.

Protegat seruos suos omnipotens dominus. amen.

niuem efficiat quibus gaudia æternæ uitę et dulcia super omnia mella sortietur. Tu enim domine promisisti patribus nostris abrahę 7 issaac et iacob introducam uos in terram repromissionis terram fluentem lac 7 mel. imple pro misericordia tua magna hæc promissa in nobis eorum filiis aliquatenus et fide et operibus iunge nos famulos tuos in christo et spiritui sancto lac et mel iunctum e cuius ducatu accipiemus (p. 126) in eum splendoris albidinem in quam uitę passionem suam coram discipulis in monte transfiguratus est et dulcidinem æternæ in resurexionem suam fafum mellis commedit per quam hæc omnia domine:-

. . . PANIS FRU . . . .

Benedic domine et hos fructus nouos unæ quos tu domine rore cæli et inundatione pluuiarum et temporum serenitate ad maturitatem perducere dignatus es et dedisti ea ad usus nostros cum gratiarum actione percipere in nomine domini nostri iesu christi. per.,

. . . ebic domine, creaturam istam panis nouam sicut benedixisti quinque panes in deserto et duos pisces et .u. milia hominum satiasti ita benedicere digneris ut sit dominis eiusdem habundans in annum alimentum gustantes qui ex eo accipient tam corporis quam animæ sanitatem per te christe iesu qui regnas in sæcula sæculum. per.

Domine sancte pater omnipotens sanctifica pomas et nuces nucleosque et omnem fructum arborum quam herbarum qui tuo imperio ussum omnibus præbent animantibus. per.., per quem hæc omnia.,

BENEDICTIO PUTEI.,

(p. 127) Deprecamur domine clementiam pietatis tuæ ut aquam

putei huius sanctifices et ad cumunem uestram concedas salubre et ita ex eo fugare digneris omnem diabolice temptationis incursum ut quicumque ex eo ab hic hauserit bibere tuæ. uel in quibus libet necessaris usibus hausta aqua usus fuerit totius uirtutis ac sanitas dulcedine perfruatur ut tibi semper sanctificatori et saluatori omnium domino gratias agere mereatur. per.

Praeces seruorum tuorum deus. miserator exaudi. qui uiuis et regnas. per omnia saecula saeculorum. Amen :·

Exaudi quesumus domine prȩces seruorum tuorum. et perduc nos ad regna caelorum. qui uiuis et regnas deus per omnia sȩcula sȩculorum. Amen :·

(p. 128) ✠Auctor salutis unicus.
mundi redemtor inclitus.
tu christe nobis annuam.
crucis secunda gloriam;

Tu sputa. calaphos. uincula.
et dira passus uerbera.
crucem uolens ascenderas.
nostrae salutis gratia;

Hinc mortem morte diruens.
uitam quae uita largiens.
mortis ministrum subdolum.
deuiceras diabolum;

Nunc in parentis dextera.
sacrata fulgens uictima.
audi prȩcamur uiuido.
tuo redemptos sanguine;

Quo te sequentes omnibus
morum processu sęculi.
aduersus omne scandalum.
crucis feramus. labarum;

Pręsta pater per filium.
pręsta per almum spiritum.
cum his per euum triplici.
unus deus cognomine. Amen:—

REP'A DE TOBI.

R'. Peto domine ut de uincula
V'. Qui regis israel intende
R'. Omni tempore benedic deus
V'. Memor esto filii quoniam pav.
R', Memor esto filii quoniam
V'. Fiducia magna est
R'. Sufficiebat nobis.
V'. Heu me fili mi ut qui
R'. Benedicite deum caeli
V'. Te[m]pus est ut reuertar
R'. Tempus est ut reuer
V'. Benedicite deum cæli

AN' VNDE SVPRA

A'. Ne reminiscaris domine
A'. Omni tempore benedic
A'. Memor esto filii quoniam
A'. Tempus est ut reuertar

RP'A DE IVDITH.

R'. Adonai domine deus magnæ
V'. Qui regis israel inten
R'. Tribulationes ciui
V'. Peccauimus cum patribus
R'. Benedixit te dominus
V'. Qui regis israel
R'. Nos alium deum nes
V'. Qui regis israel
R'. Recordare mei domine
V'. Exurge domine adiu
R'. Dominator domine
V'. Qui regis israel
V'. Allide uirtutem

AN' VNDE SVPRA.

A'. Adonai domine deus
A'. Tu domine cui humilium

(p. 129) RP'A DE MACHABEORVM.

R'. Adaperiat dominus cor uestrum et in
V'. Exaudiat dominus orationes uestras
R'. Tua est potentia tuum regnum.
V'. Qui regis israel intende
R'. Refulsit sol in clippeis aur
V'. Disrumpam uincula populi
R'. Impetum inimicorum ne timue
V'. Mementote mirabilium eius.
R'. Ornauerunt faciem templi cor
V'. In ymnis et confessionibus

R'. In ymnis et confessionibus be

V'. Ornauerunt faciem templi

R'. Congregati sunt inimici

V'. Disperge illos in uirtute

R'. Dixit iudas simoni fratri

V'. Et nunc clamemus in cælum

R'. Hic est fratrum amator

V'. Ecce quam bonum et quam

AN' VNDE SVPRA.

A'. Adaperiat dominus cor uestrum

A'. Da pacem domine in diebus nostris

A'. Tua est potentia tuum regnum

A'. Refulsit sol in clippeos

A'. Lugebat autem iudam super

RP'A DE MINORIBUS PROPHETIS.

R'. Vidi dominum sedentem super solium ex

V'. Seraphim stabat super so

R'. Aspice domine de sede sancta

V'. Qui regis israel intende

R'. Aspice domine quia facta est

V'. Qui dicunt exinanite

R'. Super muros tuos hirusalem

V'. Qui reminiscimini domini

R'. Muro tuo inexpugna

V'. Qui regis israel intende

R'. Sustinuimus pacem et non

V'. Peccauimus cum patribus nostris

R'. Misit dominus angelum suum

V'. Misit deus misericordiam suam

R'. Angustie mihi undique

V'. Si enim hoc egero mors

R'. Laudabilis populus quem

V'. Qui regis israel intende

AN' VNDE SVPRA.

A'. Vidi dominum sedentem super

A'. Aspice domine quia facta est

A'. Super muros tuos hirusalem

A'. Muro tuo inexpugnabi

Avdi benigne conditor
nostras preces cum fletibus.
in hoc sacro ieiunio.
fusas quadragenario;

Scrutator alme cordium.
infirma tu scis cordium (ł virivm).
ad te reuersis exibe.
remisionis gratiam.

Multum quidem pecauimus.
sed parce confitentibus.
ad laudem tui nominis.
confer medelam languidis;

Sic corpus extra conteri.
dona per abstinentiam.
ieiunet ut mens sobria.
a labe prorsus criminum;

Presta beata trinitas.
concede simplex unitas.
ut fructuosa sint tua.
ieiuniorum munera. amen:—

(p. 130) YMNUS INFRA XL^{ma}.

Vexilla regis prodeunt.
fulge crucis mysterium
quo carne carnis conditor
suspensus est patibvlvm;

Confixa clauis uiscera
tendens manus uestigia.
redemptionis gratia
hic immolata est hostia;

Quo uolunneratus insuper
mucrone diro lanceę.
ut nos lauaret criminæ.
manauit unda ex sanguine;

Impleta sunt quę concinit [ł cecinit].
dauid fideli carmine.
dicendo nationibus
regnauit a ligno deus;

Arbor decora et fulgida.
ornata regis purpura
electo digno stipite.
tam sancta membra tangere.

Beata cuius brachiis
pretium pependit seculi.

statera facta est corpora.
prædamque tulit tartari;

Fundis aroma cortice
uincis saporem nectare
iocunda. fructu fertili
plaudis triumpho nobili;

Saluæ ara salue uictima
de passionis gloria.
qua uita mortem pretulit ;
et morte uitam reddidit amen:—

Ad cenam agni prouidi
stolis albis candidi
post transitum maris rubri
christo canamus principi.

Cuius sacrum corpusculum.
in ara crucis torridum
cruore eius roseo
gustando uiuimus deo;

Protecti pasce uesperæ ;
a deuastante angelo ;
erepti de durissimo
pharaonis imperio;

Iam pasca nostrum christe est
qui immolatus agnus est
sinceritatis azima
caro eius oblata est.

O uere digna hostia ⁒
per quam facta sunt tartara.
redempta est plebs captiuata
reddita uita premia;

Consurgit christus tumulo
uictor redit de baratro ⁒
tyrrannum trudens uinculo
et reserans paradisum;

Quesumus auctor omnium
in hoc pascali gaudio ⁒
ab omni mortis impetum
tuum defendas popvlvm.

Gloria tibi domine
qui surexisti a mortuis.
cum patre et sancto spiritv
in sempiterna secula. amen :—

* * * * * *

(p. 131) lapidati sunt ⁒ secti sunt ⁒ temptati sunt ⁒ in occisione gladii mortui sunt; circumierunt in melotis in pellibus caprinis; egentes angustiati afflicti ⁒ quibus dignus non erat mundus; in solitudinibus errantes et in montibus et in speluncis et in cauernis terrę et hi omnes testimonio fidei probati ⁒ inuenti sunt in christo iesu domino nostro;

R' iustorum animæ in manu dei sunt

V' visi sunt

SEQ' SC'I EUANGELI SECUNDUM LUCAM.

In illo tempore dixit iesus discipulis suis; ponite ergo in cordibus uestris ! non premeditari. quemadmodum respondeatis; ego enim dabo uobis os et sapientiam cui non poterunt resistere et contradicere omnes aduersarii uestri; trademini autem a parentibus et fratribus et cognatis et amicis. et morte afficient ex uobis; et eritis odio omnibus hominibus. propter nomen meum; et capillis de capite uestro non peribit. in patientia uestra ! possidebitis animas uestras.

OF' exultabunt sancti in gloria lætabuntur.

R' iustorum animæ in ma'.

AD COM'.

Repleti domine martyrum celebritate sanctorum quesumus ut te semper in eorum commemoratione laudemus et tuam semper misericordiam his deprecantibus consequamur. per.

IN . . . . UIRGINIS

Da quesumus omnipotens deus. ut qui beata illius uirginis uel martyris tuę natalicia celebramus et annua solemnitate lętemur et . . . . (p. 132) . . . amur exemplo. per

LEC' LIB' SAPIENTIÆ.

Quasi cedrus exaltatus sum in libano ! et quasi cypressus in montem sion; quasi palma exaltata sum in cades ! et quasi plantatio rosa in hiericho; quasi oliua speciosa in campis ! et quasi plantanus exaltata sum iuxta aquam in plateis; sicut canamomum et aspaltum ! aromatizans odorem dedi; quasi myrra electa ! dedi suauitatem odoris;

R. Dilexisti iustitiam et odisti iniquitatem.

. . . . NGELI SECUNDUM MATHEUM.

In illo tempore ! dixit iesus discipulis suis parabolam hanc; Simile est regnum cęlorum decem uirginibus ! que accipientes lampades suas ! exierunt obuiam sponso et sponsę; quinque autem ex eis erant fatuę et quinque prudentes; Sed quinque fatuę. acceptis lampadibus non sumpserunt oleum secum; prudentes uero ! acceperunt oleum in uasis suis cum lampadibus; Moram autem faciente sponso ! dormitauerunt omnes et dormierunt; Media autem nocte. clamor factus est ! ecce sponsus uenit exite obuiam ei. tunc surrexerunt omnes uirgines ille ! et ornauerunt lampades suas. fatuę autem ! sapientibus dixerunt; date nobis de oleo uestro ! quia lampades nostrę extinguntur; responderunt prudentes dicentes; ne forte non sufficiat (p. 133) nobis et uobis ! ite potius ad uendentes ! et emite uobis. dum autem irent emere ! uenit sponsus ! et quę paratę erant intrauerunt cum eo ad nuptias ! et clausa est ianua; nouissimę ueniunt ! et relique uirgines dicentes; domine domine ! aperi nobis; at ille respondens ait; Amen dico uobis. nescio uos; uigilate itaque quia nescitis diem neque horam :—

OF'. offeruntur regi uir . . .

AD COM' . . . Prosit plebi tuę omnipotens deus beatę illius. uirginis uel męrtyris tuę ueneranda solempnitas. ut cuius gaudet honoribus protegatur auxilio. per

IN UIGILIA UNIUS APOSTOLI UEL MĘRTYRES

Concede nobis quesumus omnipotens deus uenturam beati confessoris tui. illius. apostoli uel mærtyris. solempnitatem congruo preuenire honore et uenientem digna cęlebrare deuotione. per.

LEC' LIB' SAPIENTIÆ

Iustus cor suum tradet ad uigilandum diluculo ad dominum qui fecit illum ⁊ et in conspectu altissimi deprecabitur; Aperiet os suum in oratione ⁊ et pro dilectis suis deprecabitur; Si enim dominus magna uoluerit ⁊ spiritu intellegentię replebit illum et ipse tamquam imbres mittet eloquia sapientię suę ⁊ et in oratione sua confitebitur domino; ipse diriget consilium et disciplinam doctrinę eius ⁊ et secretis eius aduertet; ipse manifestabit disciplinam doctrinæ eius ⁊ et in lege testamenti (p. 134) domini gloriabitur; conlaudabunt multi sapientiam eius ⁊ et usque in seculum non delebitur; nec recedat memoriam eius ⁊ et nomen eius requiretur a generatione in generationem :—

SEQUENTIÆ SC'I EUANGELI SC'DM IOHANNEM

In illo tempore ⁊ dixit iesus discipulis suis; uigilate ergo ⁊ quia nescitis qua hora dominus uester uenturus sit; illud autem scitote ⁊ quod si sciret paterfamilias qua hora fur uenturus esset ⁊ uigilaret utique et non sineret perfodi domum suam; ideoque et uos estote parati ⁊ quia nescitis qua hora filius hominis uenturus est; quis putas est fidelis seruus et prudens quem constituit dominus suus super familiam suam ut det illis cybum in tempore ⁊ beatus ille seruus quem conuenerit dominus eius inuenerit sic facientem; Amen dico uobis quoniam super omnia bona sua constituet eum;

Benedixionis tuæ domine intercedente beato confessore uel mærtyre uel apostolo tuo. illo suscipiamus. ut cuius prę-ueniendo gloriam cęlebramus eius supplicando auxilium sentiamus. per.

✠ IN NATALE UNIUS APOSTOLI UEL MERTYR':—

Deus qui es omnium sanctorum splendor mirabilis quique hunc diem beati apostoli tui. illius. mærtyrio consecrasti. da eclesiæ tuæ de eius natalitio sem(p. 135)per gaudere ut apud misericordiam tuam exemplis eius protegamur et meritis. per.

LEC' LIB' SAPIENTIA.

Beatus uir qui inuentus est sine macula! et qui post aurum non habiit nec sperauit in pecuniæ thesauris; quis est hic et laudabimus eum! fecit enim mirabilia in uita sua; qui potuit transgredi et non est transgressus! et facere mala et non fecit; ideo stabilita sunt bona illius in domino! et elemosynas illius! et narrabit omnis eclesia sanctorum:—

SC'DM IOH':—

In illo tempore! dixit iesus discipulis suis; Hoc est pręceptum meum! ut diligatis inuicem sicut dilexit uos; maiorem ac dilexionem nemo habet! ut animam suam ponat quis pro amicis suis; Uos amici mei estis! si feceritis quę ego precipio uobis; iam non dicam uos seruos! quia nescit quid faciat dominus eius; Uos autem dixi amicos! quia omnia quecumquę audiui a patre meo! nota feci uobis; Non uos me elegistis! sed ego elegi uos; Et posui uos ut eatis! et fructum afferatis et fructus uester maneat; ut quodcumque petieritis patrem in nomine meo! det uobis;

AD COMPL':

Da nobis quesumus domine deus noster. beati apostoli tui. illius. intercessionibus subleuari. ut per quos eclessiæ tuæ

superni muneris rudimenta donasti. per eos subsidia perpetuæ salutis inpendas. per.

S' MATHEUM

(p. 136) In illo tempore! dixit iesus discipulis suis! parabolam! hanc; Homo quidam peregre proficiscens! uocauit seruos suos et tradidit illis bona sua; et uni dedit quinque talenta! alii autem duo alii uero unum; unicuique secundum propriam uirtutem. et profectus est statim; Habiit autem quinque talenta acceperat! et operatus est in eis et lucratus est alia quinque; similiter qui duo acceperat! lucratus est alio duo; qui autem unum acceperat! habiens fodit in terram abscondit pecuniam domini sui; post multum uero temporis! uenit dominus seruorum illorum! et posuit rationem cum eis; Et accedens quinque talenta acceperat! obtulit alia quinque talenta dicens; Domine quinque talenta tradidisti mihi! ecce alia quinque superlucratus sum; Ait illi dominus eius; euge serue bonę et fidelis! quia super pauca fuisti fidelis! supra multa te constituam intra in gaudium domini tui; Accessit autem et qui duo talenta acceperat et ait; domine! duo talenta tradidisti mihi! ecce alia duo lucratus sum; Ait illi dominus eius; euge serue bonę et fidelis! quia super pauca fuisti fidelis. supra multa te constituam; intra in gaudium! domini tui;

Dn̄s salu&. honor&. am&. aldhunū antistitem.

(p. 137) Lumen splendoris tui domine quesumus corda nostra inlumina et tua protexione omni tempore. uitę nostrę ab omni infestatione inimici inlesos nos conserua. per

ALIA

In hac prima diei hora quesumus domine tua nos reple misericordia ut per tota die exultantes in tuis laudibus delectemur. per

ORA TERTIA

Tibi subnexibus precibus christo domino supplicamus qui hora diei tertia spiritum sanctum apostolis tuis orantibus emisisti eiusdem gratiam participationibus nobis poscentibus iubeas concedere. iesu christe per

ORATIO AD SEXTAM.

Domine iesu christe qui multa mirabilia fecisti. et sexta hora pro nobis in cruce ascendisti et adam de inferno eruisti eumque in paradiso restituisti quesumus te ut ab omnibus peccatis nostris eripere nos iubeas et in operibus tuis sanctis semper custodias iesu christe. per.

ORATIO AD NONAM :·

Nona igitur diei hora ad te domine directa supplicatione que cultoribus tuis diuina monstratur miracula nostra quoque eorum imitatione corda purifica. per.

OR' AD COMPLETORIVM :·

Illumina domine tenebrosa corda nostra et totius noctis insidias inimici tu repelle ut te protegente ad auroram itervm mente et corpore incolomes peruenire mereamur. per.

ALIA

Noctem hanc inlumina mentibus nostris omnipotens ęternę deus et effice nos famulos tuos dormire sine criminibus

et uirtutibus excitari ut liberi ab omni opere tenebrarum ad diem clarum te adiuuante peruenire mereamur. per.

ITEM ALIA

Domine iesu christe qui nos redemisti de tuo sanguine pretioso presta nos hic corpore requiescere ut mente et corpore tibi semper uigilemus. per.

* * * * * *

* * * * *

[p. 138 *illegible*].

(p. 139) XB'

gescæft ł hælgvng of' hrippe f'e fvglvm in feoverteno
CREATURA SUPER MESSEM PRO AVIBUS IN XIIII . . . .

god allmaehtigne ðec god ricsende ve
Deum omnipotentem te deum dominantem deprę-

biddað ðv ðe svnv ðinne hæl' crist tvoelf nomvm
camur. qui filium tuum iesum christum .XII. nominibus

genomadest f'eðon ic gehalsigo ðec gescæft vættres ðerh pan' ðone
nominasti. ideo adiuro te creatura aquę per panchielem arch-

hehengel ꝥ sie gebernedo ⁊ æc geflemedo sie divblas ⁊ æc
angelum. ut incendantvr atque fugantur demones atque

flegendo wvyrmas ⁊ æc mys ⁊ æc allo aetterno netno ł wihto
uolucres uermes atque mures atque omnia uenenosa animalia

from vsvm acrvm in noma god' fadores ⁊ bearnes ⁊
a nostris segitibvs in nomine dei patris et filii et

gastes halges ðv ðe ricsað in worvld' vorvld'
spiritus sancti qui regnas in secula seculorvm

eft f'e fvglvm
ITEM PRO AVIBUS

scæppend ⁊ haldend mennisces cynnes sellend gefe
Creator et conseruator humani generis dator gratiæ

gastlices gefend æcre hæles ðerhsend gast ðin
spiritalis largitor æternæ salutis permitte spiritum tuum

haligne of' ðas gescæft vætres ꝥ gewoepnadv̄ mægne heofonlices
sanctum super hanc creaturam aque ut armata uirtute cælestis

gescildnisse to savles ⁊ lichomes giðii hæle
defensionis ad animæ et corporis proficiat sanitatem. per d'

J

ITEM ALIA.

driht' hælga fæder allm' ece god ðerhsend
Domine sancte pater omnipotens æternę deus permitte
gast ðin haligne mið pan' ðæm hehengele ꝧte gescilde
spiritum tuum sanctum cvm panchielo archangelo (p. 140) ut defen-
acras vsa frō wyrmv̄ frō flegendum frō demonv̄ ł frō dioblv̄
dat segites nostras a uermibus a uolatilibus a demonibus
frō legeðvm frō aelcvm costvnge diobles ðerh inceigincge
a fulminibus ab omni temptatione diabuli per inuocationem
halges nome ðines hæl' crist' ðv ðe ricsas mið feder ⁊ mið
sancti nomnis tui iesu christe qui regnas cum patre et cum
halgvm gaste ðv liofað in world' vorvld'
spiritu sancto uiuis in secula seculorvm

ITEM ALIA.

ve biddas ðec driht' hælga fæder allm' ece
Præcamur te domine sancte pater omnipotens æternæ
god geriord sed sedlic' ꝧ wil inoma ðinv̄ pan'
deus. satia semen seminalem quam uult in nomine tuo pana-
se ðe is of' alle wæstmo eorðe ⁊ ofer sedo
chihel qui est super omnes fructus terræ et super semina
mið feovr' ⁊ feovrtigvm ðvsendv engla se ðe ðas gesceæft
cum quattuor quadraginta milibus angelorum qui hac creatura
hvoelchvoegv onfoe ł of' gidæled earðe vngiscended ðerhvvnia
aliquid sumat uel super effussa terra inlessa permaneat.
ꝧte sie gemiclad noma ðin on allvm earðe ł on ælcvm stove
ut magnificetur nomen tuum in uniuersa terra uel in omni loco
ꝧte witto hædno ł cynno f'eðon ne is oðer god bvtan ðec
ut sciant gentes quoniam non est alius deus præter te.
ðerh god allmæhtigne ⁊ ðerh ðone hlaferd ricsande ⁊
Per deum omnipotentem et per dominum dominantem et
ðerh svnv his hæl' crist se ðe tvoelf ap'las geno-
per filium suum iesum christum qui .XII. apostolos nomi-
made nomvm f'ðon ic halsigo ðec gescæft vætres ꝧte gehate
nauit (p. 141) nominibus. ideo adiuro te creatura aque ut iubeat
driht' ne æc yfel ne æc cvild ł cvalm ne æc costvng in
dominus neque malum neque ualitudo. neque temptatio in
ðissvm hrippe gewyrce ah svæ se wiðirwearda god divl se ðe aflemed
hac messe operatur. sed sicut asmadeus demon qui fugitiuus
is frō galle fisces ðerh raphæl' ðone hehengel svæ sie aflegedo
est a felle piscis per raphahelem archangelum sic fugantur

flegendo frō vsvm acrv̄ ⁊ giðii ðios gescæft ⁊ to
uolucres a nostris segitibus. et proficiat hæc creatura. et ad
offleanne ðone divl ⁊ to ofgefehtanne on noma god' fadores
effugandum demonem et expugnandum in nomine dei patris
⁊ svnv ⁊ gastes hal'
et filii et spiritus sancti. .—ˊ

gescæft to flegendvm ða ðe hrippv̄ vsvm gesceððað
Creatura ad uolatilia quæ messibus nostris aduersantur
⁊ gefrettað ða ðerh god fæder allmæhtigne ðv ðe
et comedunt ea per dominum patrem omnipotentem qui
bearn ðin' tvoelf nomv̄ genomadest ic halsigo ðec gescæft
filium tuum .XII. nominibus nominasti adiuro te creatura
hlafes ꝥ ðv sie fyr bernende við onsettnvngo divbles ⁊ flegendo
panis ut sis ignis ardens aduersus insidias diaboli et uolatilia
svæ gefleg ðe wiðirworda god diul se ðe fleme is from galla fisces
sicut fugit asmadeus demon qui fugitiuus est a felle piscis
ðerh ra' ðone hehengel svæ sie aflegedo flegendo frō acrvm
per raphahelem archangelum sic fugantur uolatilia a segiti-
vsvm on noma god fado' ⁊ svnv ⁊ gast halges
bus nostris. in nomine dei patris et filii et spiritus sancti
gebloedsia gemeodvma driht' æccer vserne ðerh ðas
(p. 142) Benedicere digneris domine segitem nostram per hanc
gescæft wætres ⁊ ðerh bloedsvng ꝥ ve gebloedsiað ꝥte
creaturam aquæ et per benedictionem quam benedicimus ut
sie frō adrifeno flegendo heofnes fvglas earðe frō ðær ðerh onceigince
abiciantur uolucres cæli et aues terræ ab ea per inuocationem
nome ðines fador' ⁊ svnv ⁊ gast halg'
nominis tui patris et filii et spiritus sancti.

✠ HIC MITTATUR SAL IN AQUA. BENEDIXIO SALIS ET AQUAE.

OR'. D'NS UOBISCUM

Deus inuictę uirtutis auctor et inseparabilis imperii rex. ac semper magnificus triumphator. qui aduerse dominationes uires se primis. qui inimici rugientis seuitiam superas. quo hostiles nequitias potens expugnas. te domine trementes ac supplices depręcamur ac petimus. ut hanc creaturam salis et aquę dignanter accipias. benignus inlustres. piętatis tuę more sanctifices

ut ubicumque fuerit aspersa. per inuocationem sancti tui nominis omnis infestatio inmundi spiritus abiciatur. terrorque uenenosi serpentis procul pellatur. et presentia sancti spiritus nobis misericordiam tuam poscentibus ubique adesse dignetur. per

ORATIO IN DOMO:—

Exaudi nos sanctę pater omnipotens ęternę deus et mitere dignare angelum tuum de cęlis, qui custodiat foueat protegat uisitet et defendat omnes habitantes in hoc habi(p. 143)taculo. per.

BENEDIXIO DOMUS

Adesto domine supplicationibus nostris et hanc domum serenis oculis tuę piętatis inlustra. descendat super habitantes in ea gratiæ tuę larga benedixio ut in his manufactis habitaculis cum salubritate manentes ipsi tuum semper sint habitaculum. per.

ALIA

Exaudi nos sanctę pater omnipotens æternę deus. ut si qua sunt contraria in hac domo famulorum tuorum. uel famulii tui auctoritate maiestati tuę pellantur. per.

ALIA

Benedic deus omnipotens locum istum. ut sit nobis in eo sanitas. sanctitas et castitas uirtus uictoria et sanctimonia et humilitas. et bonitas et mansuetudo et lenitas. et plenitudo legis. et oboedientia deo patri. et filio et spiritui sancto adsit semper benedictio super hunc locum et super omnes habitantes in eo. per

Or'. Uespertinę laudis officia; dominus uobiscum. et cum spiritu tuo. persoluentes clementiam tuam domine

humili prece deposcimus. ut nocturni insidiatoris fraudes. te protegente uincamus. per.

OREMUS

Omnipotens sempiternę deus uespere et mane meridie maiestatem tuam supliciter deprecamur. ut expulsis de cordibus nostris pecatorum nostrorum tenebris. ad ueram lucem quę christus est nos facias peruenire. per.

OREMUS

Or'. Deus lumen æternum. et splendor siderum. claritas noctium. illuminatio tenebrarum! da nobis domine noctem hanc dominicam quietam. pacificam. tranquillam et securam habere. et si qua domine hodie pecata ignoranter uel scienter admissimus. clementi miseratione repelle. per

(p. 144) An'. Crucem tuam adoramus domine et sanctam recolimus passionem qui in te passus est pro nobis miserere nostri; omnis terræ. A'. per signum crucis.

Or'. Respice domine super hanc familiam tuam. pro qua dominus noster iesus christus non dubitauit manibus tradi nocentium et crucis subire tormentum. per.

V'. Adoramus te christe et benedicimus tebi qui per crucem tuam redemisti mundum.

ANTI' ET OR' AD CRUCEM.

Pius ac benignus indulge preces quoque suplicum tuorum libenter exaudi et postulata concede. omnipotens.

ALIA

Oriatur domine nascentibus tenebris aurora iustitia. ut

peracto die tibi supliciter gratias agentes etiam mane dignanter respicias uota soluentes. per.

V'. Dicite in nationibus dominus regnauit a ligno.

ALIA

Concede solem iustitiæ permanere in cordibus nostris ad repellendas tenebras cogitationum. per

ALIA OR'

Uespertina oratio nostra ascendat ad aures clementiæ tuæ domine sancte pater omnipotens æternȩ deus. et discendia gloriosa benedixio tua. super nos ut hic et in æternum te auxiliante semper salui esse mereamur. per.

ANTIFO' AD CRUCEM CUM ORATIO.

[A]doramus te christe benedicimus tibi qui per crucem tuam redimisti mundum.

V'. dicite in nationibus

ALIA OR'

Adesto domine deus noster et quos sanctȩ crucis lætare fecisti honore. eius quoque perpetuis defende subsidiis. per.

Per signum crucis de inimicis nostris libera nos domine deus noster; V'. Omnis terra adorat te deus. psallat tibi

OR'. Perpetua quesumus domine tua pace custodi. quos sanctȩ crucis lætare fecisti honore. eius quoque perpetuis defende subsidiis. per.

ALIA AN

O crux benedicta que sola fuisti digna portare regem cælorum et dominum. omnis terræ

OR'

Deus qui preclaro salutifere crucis honore æterne redemptionis gaudia nobis dicasti. tribue quesumus uitalis ligni tuitione ab omnibus semper muniamur aduersis. per

ANTIFO' ET OR' AD MIHAE . . . . . .

AN'. mihael archangelus uenit in adiutorium populo dei.

V'. In conspectu angelorum

OR'

(p. 145) Da quesumus domine omnipotens deus beati mihaelis archangeli honore summo proficere. ut cuius in terris gloriam predicamus. precibus adiuuemur in cælis. per

AN'

Maria uirgo semper lætare quæ meruisti christum portare cæli et terrę conditorem et de tuo utero protulisti mundi saluatorem. V'. defusa est gratia in labis tuis propterea benedixit te.

OREMUS

Famulorum tuorum quesumus domine delictis ignosce. ut qui placere de actibus nostris non ualemus. genitricis filii tui domini nostri iesu christi intercessione saluemur. per

AN'

Beata mater et innupta uirgo gloriosa regina mundi.

OREMUS

OR'. Concede nos famulos tuos quesumus domine deus perpetua mentis et corporis sanitate gaudere. et gloriosa beatæ mariæ semper uirginis intercessione. a presenti liberari tristitia. et futura perfrui lætitia. per.

ANTIFO' DE MIHAELO ARCHANGELO

AN'. Mihael gabriel raphael cherubin et serafim qui non cessant clamare cotidie dicentes dignus es domine accipere gloriam.

V'. In conspectu angelorum psallam tibi;

OREMUS

OR . Deus qui miro ordine angelorum misteria hominumque dispensas. concede propitius. ut quibus tibi ministrantibus in cęlo semper asistitur. ab his in terra nostra uita muniatur. per.

AN'

Iohannes uocabitur nomen eius et in natiuitate eius multi gaudebunt.

V'. Ipse preibunt ante illum in spiritv et in uirtute helię.

Omnipotens sempiternę deus da cordibus nostris illam tuarum rectitudine semitarum. quam beati iohannis babtistæ in deserto uox clamantis edocuit. per.

AN'

Beatus petrus apostolos uidit sibi christum occurrere adorans eum et ait. domine quo uadis uenio roma iterum crucifigi.

AN'

Tu es petrus et super petram ædificabo eclesiam meam et portę inferni non preualebunt aduersus eam.

V'. In omnem terram exiuit

OR'

Deus qui beato petro apostolo tuo. conlatis clauibus

regni cęlestis animas ligandi atque soluendi. pontificatum tradidisti. suscipe propitius preces nostras quesumus domine auxilium ut a pecatorum nostrorum nexibus liberemur. per

AN'

(p. 146) Andreas christi famulus dignus deo apostolus germanus petri et in passione socius. Andreas uero rogabat ad populum ne inpedirent passionem eius;

OR'

Maiestatem tuam domine supliciter exoramus ut sicut eclessiæ tuæ beatus andreas apostolus tuus exstitit predicator et rector. ita apud te sit pro nobis perpetuvs intercessor. per

AD APOSTOLOS

Nimis honorati sunt amici tui deus nimis confor'.

OR'. Deus qui nos per beatos apostolos tuos petrum et paulum et andream ad cognitionem tui nominis uenire tribuisti. da nobis eorum gloriam sempiternam. et proficiendo celebrare. et celebrando proficere. per.

AD OM'S SC'S

AN'. Corpora sanctorum in pace sepulta sunt et uiuent nomina eorum in æternum

AN'. Sanctę paule apostoli predicator ueritatis et doctor gentium intercede pro nobis ad deum qui te elegit.

V'. Nimis honorati sunt amici tui deus nimis;

DE PAULO APOS'

OR'. Deus. cuius multitudinem gentium beati pauli apostoli predicatione docuisti! da quesumus. ut cuius natalitia ł memoriam colimus huius apud te patrocinia sentiamus. per.

AN'

Hic est iohannes dilectus discipulus qui supra pectus domini in cena recubuit

V'. Hic est iohannes amator caritatis et custos matris eius.

OR'.

Deus qui per os beati iohannis euangelistę uerbi tui nobis archana reserasti. presta quesumus. ut quod ille nostris auribus excellenter infudit. intellegentiæ conpetentis tuæ eruditione capiamus. per.

AD CONFESSORIBUS.

AN'. Iustum deduxit dominus per uias rectas et ostendit illi regnum dei.

V'. Amauit eum dominus et ornauit eum stola glorię induit.

OR'.

Exaudi domine preces nostras quas in sancti confessoris tui atque pontificis. N. [cuthberhti] comemoratione deferimus. tibi quesumus meritis. ab omnibus nos absolue pecatis. per

AD MÆRTY'

OR'

Presta quesumus omnipotens deus ut intercedente beato. N. mærtyre tuo a cunctis aduersitatibus muniamur in corpore et a prauis cogitationibus nos mundemur in mente. per.

(p. 147) AD OMNES APOSTOLOS

OR'

Adesto domine suplicationibus nostris et apostolicis intercessionibus confidentes. nec minas aduersantium. nec ullo perturbemur incursu; per

OR'

Deus qui per gloriosa bella certaminis ad inmortales triumphans digna per eorum commemorationem lætitia gaudere ut quorum gaudemus triumphis prouocemur exemplis. per

AN'

Iustorum *autem* animæ in manu dei sunt et non tanget illos tor' mor'.

V'. Gloria et honor.

OR'

Adesto domine suplicationibus nostris per intercessionem omnium sanctorum tuorum.

COMMONITER OM'IBUS SC'IS CANITUR.

OR'

Concede quesumus omnipotens deus ut sancti nouem ordinibus angelorum et archangelorum patriarcharum et prophetarum et sancta dei genetrix maria sanctiquę tui apostoli mærtyres uirgines confessores perfectique tui iusti nos ubique lætificent. ut dum eorum merita recolimus patrocinia sentiamus. per

AD MORTUOS PLUR' CANITUR

OR'

Deus consolationis et pacis respice propitius ad precem familiæ tuæ. et da domine uirtutum ut animæ famulorum famularumque tuarum. qui et que. ab adam usque in hodiernum diem. de hac luce migrauerunt. et baptizati siue confessi fuerunt. et in fide catholica perseuerauerunt. et de eorum rebus æclesias dei ditauerunt. et de quorum elemosinis sumus consolati. quesumus domine ut in sinibus abrahę et issac et iacob. in illa

sanctorum tuorum sede requiescant. moxque ex mortuis resuscitati placeant in regione uiuorum.

V'. Lætamini in domino

ORATIO.

Or'. Prȩsta quesumus domine ut intercedentibus omnium meritis qui ore continguimus puro corde capiamur. per

An'. Uia iustorum recta facta est et iter sanctorum preparatum est.

V'. lætamini in domino

OR'

Sanctorum sufragia imploremus ut a cunctis domine liberemur offensis. per

ALIA ORATIO

OR'

Adesto domine suplicationibus nostris quas in sanctorum tuorum commemorationem deferimus ut qui nostræ iustitiæ fiduciam non habemus eorum qui tibi (p. 148) placuerunt meritis adiuuemur. per.

AD MORTUOS PLURIMOS

Dilexi quoniam. ad dominum leuaui. de profundis. confitebor tibi domine in toto corde meo. . . . .

LECTIO . . . .

Et sicut in adam omnes moriuntur ita et in christo iesu omnes uiuificantur unus enim quisque in ordine suo in quo uocatus est in eo permaneat.

R'. Requiem æternam dona eis domine et lux perpetua luceat eis.

AN'

Audiui uocem de cælo dicentem beati mortui

In memoria æterna erit iustus ob auditu mala non timebit pretiosa est in conspectu domini mors sanctorum eius.

Redimet dominus animas seruorum suorum et non derelinquet.

PLURIMORUM DEFUNCTORUM

OR'

Fidelium deus omnium conditor et redemptor. animabus famulorum famularumque tuarum remisionem cunctorum tribue pecatorum. ut indulgentiam quam semper optauerunt. piis suplicationibus consequantur. per

IN NOCTE DOM' ET IN SEQUENTE NOCTE CANITUR

Lauda anima mea. requiem æternam. iustorum *autem* anima in manu dei sunt et non tanget illos; gloria et honore.

OR'

Animas precamur quas creasti domine suscipere iubeas in regnum tuum. et in sinu abrahę collocare facias. et cum beato lazaro portionem accipiant; exultabvnt sancti.

ALIA OR' AD MORTUORUM

OR'

Deus uita uiuentium. spes morientium. salus omnium in te sperantium' presta domine propitius ut animæ famulorum famularumque tuarum a nostrae mortalitatis tenebris absolutę. in perpetua cum sanctis tuis luce lætentur; per.

ALIA OR' AD MOR'

OR'

Ascendant ad te domine preces nostras intercedentibus omnibus sanctis agminibus angelorum. ut animę famu-

lorum tuorum famularumque tuarum. quorum et quarum nomina hic sunt conscripta. gaudia æterna suscipiant. ut quos fecisti adoptionis participes. iubeas hereditatis tuæ esse consortes. per

AD UNUM MORTUUM

OR'

(p. 149) Deus cuius misericordia non est numerus. suscipe pro anima famuli tui. N. preces nostras lucem lætitiamque in regione sanctorum tuorum in pontificum sociætate concedas per.

ALIA ORATIO

Deus qui inter apostolicos sacerdotes famulum tuum. N. pontificale fecisti dignitate uigere. presta quesumus. ut eorum quoque perpetuo adgregetur consortio. per

MISSA DE SC'Ę TRINITATE·,·

A'. Benedicta sit sancta trinitas atque indiuisa unitas confitemini ei quia fecit nobiscum misericordiam svam; ps'. benedicamus patrem:

Omnipotens sempiternę deus qui dedisti nobis famulis tuis in confessione uere fidei ęternę trinitatis gloriam agnoscere. et in potentia maiestatis adorare unitatem quesumus eiusdem fidei firmitate ab omnibus semper muniamur aduersis. per

LEC' EPS' BEATI PA'L APOS'L AD CORINTEOS.

Fratres! Gratia domini nostri iesu christi! et caritas dei! et communicatio sancti spiritus! sit et cum omnibus nobis;

A'. domine dominus noster quod

V'. quoniam eleuata est

SEQ' SC'I EU'GL SECUNDUM. IOHANNEM:—

In illo tempore! dixit iesus discipulis suis; Cum *autem* uenerit paraclitus quem ego mittam uobis a patre spiritum

ueritatis qui a patre procedit ! ille testimonium perhibebit de me; Et uos testimonium perhibebitis qui ab initio mecum estis; Hęc locutus sum uobis ! ut non scandalizemini ! absque synagogis facient uos; Sed uenit hora ! ut omnis qui interficit uos ! arbitretur se obsequium pręstare deo; Et hęc facient (p. 150) quia non nouerunt patrem neque me; Sed hęc locutus sum uobis ! ut cum uenerit hora eorum reminiscamini ! quia ego dixi uobis;

Of'. benedictus sit deus.

V'. deus deus meus ad te leuaui.

✠ POST COMMON'

Animabus quesumus domine famulorum famularumque tuarvm. misericordiam concede perpetuam ut eis proficiant in æternum quod in te sperauerunt et credidervnt. per.

AD C'

Proficiat nobis ad salutem corporis et animę domine deus huius sacramenti susceptio et sempiternę sanctę trinitatis confessio. per.

IN NATALE UNIUS CONFES'.

A'. Statuit ei dominus testa'

A'. Os iusti medita'

Exaudi domine preces nostras quas in sancti confessoris tui. illius. atque pontificis solemnitate deferimus. ut qui tibi digne meruit famulari eius intercedentibus meritis ab omnibus nos absolue peccatis. per

LEC' LIBRI. SAPIENTIĘ.

Ecce sacerdos magnus qui in diebus suis placuit deo ! et inuentus est iustus; in tempore iręcundię ! factus est recon-

ciliatio; non est inuentus similis illi: qui conseruaret legem excelsi; Ideo iure iurando: fecit illum dominus crescere in plebem suam; Benedixionem omnium gentium dedit illi: et testamentum suum confirmauit super capud eius; Cognouit eum in benedixionibus suis: confirmauit illi misericordiam suam et inuenit gratiam coram oculis domini; magnificauit eum in conspectu regum: et dedit illi coronam gloriae; Statuit illi testamentum sempiternum: et dedit illi sacerdotium magnum: et beatificauit illum in gloriæ; Funge sacer(p. 151)dotio: et habere laudem in nomine ipsius et offerre illi incensum dignum: in odorem suauitatis:—

✠ AD COMPLEN'

Animabus quesumus domine famulorum famularumque tuarum. illarum. oratio proficiat suplicantium ut eas et a peccatis exuas et tuæ redemptionis facias esse participes. per.

✠ nim ðæt godspel her on nioða writen is

R'. ecce sacerdos magnus

V'. non est inuentus.

AL'. inuenit dauit ser'.

SEQUE' SC'I EUANGL' SC'DM MATHEUM

In illo tempore: dixit iesus discipulis suis; quis putas est fidelis seruus et prudens quem constituit dominus supra familiam suam ut det illis cybum in tempore; beatus seruus ille: quem conuenerit dominus eius: inuenerit sic facientem; Amen dico uobis: quoniam svper omnia bona sua constituet eum;

Co'. beatus seruus qui

AD C' Summentes domine gaudia sempiternę participatione sacramenti: pręsta quessumus ut beati illius confessoris tui cuius natalitia colimus precibus adiuuemur. per.

IN NATAL' UNIUS MARTYRUM.

A'. lætabitur iustus cum

Ps'. exaudi deus orationem meam.

Deus qui nos beati illius mærtyris tui annua solemnitate lętificas. concede propitius ut cuius natalitia colimus etiam actiones imitemur. per.

LEC' LIB' SAPIENTIÆ.

Beatus uir qui in sapientia sua morabitur: et qui in iustitiæ meditabitur. et in sensu cogitabit circumspectionem dei; Cybauit illum panem uitę et intellectus: (p. 152) et aqua sapientiæ salutaris potauit illum et firmabitur in illo et non flatetur: et continebit illum et non confundetur; et exaltabit illum: apud proximos suos; et nomine æterno hereditabit illum dominus deus noster:—

ALIA

Ascendant ad te domine preces nostrę. et animas famvlorum famularumque tuarum. gaudia æterna suscipiant ut quos fecisti adoptionis participes. iubeas hereditatis tuæ esse consortes. per.

A'. Os iusti meditabitur et sapient'

V'. Lex dei eius in corde ipsius.

SEQ . . . . . EUANGEL' SC'DM IOHANNEM.

In illo tempore: dixit iesus discipulis suis; Amen amen. dico uobis: nisi granum frumenti cadens in terram mortuum fuerit: ipsum solum manet; Si autem mortuum fuerit: multum fructum affert; qui amat animam suam: perdet eam; et qui odit animam suam in hoc mundo in uitam æternam custodit eam; Si quis mihi ministrat: me sequatur; Et ubi sum

ego ⁝ illic et minister meus erit. Si quis mihi ministrauerit ⁝ honorificabit eum ⁝ pater meus;

Sumptis domine sacramentis quesumus ut intercedente beato. illo mȩrtyre tuo ad redemptionis æternȩ quesumus proficiamus augmentum. per

Co'. qui uult uenire post me.

IN . . . . MARTYRUM

A'. iudicant sancti gentes et dominantur popvlis regnauit dominus deus illorum in perpetuvm; p'. salus autem iustorum.

Prȩsta quesumus omnipotens deus. ut beatorum mærtyrum solempnia recensentes meritis ipsorum . . . . et precibus. per

LC' EP'LA . . . . AD HEBREOS

Fratres. sancti ludibria et uerbera experti ⁝ insuper et uincula et carceres.

(p. 153) INCIPIT YMNUS AD PŔIMAM HORAM

ðæm tide lehtes ahefene tungle
IAm lucis orto sidere ⁝

god bidde ve boensando
deum precamur supplices.

ꝥte in dæglicv̄ dedum
ut in diurnis actibus

vsig gihalda from sceððendv̄
nos seruet a nocentibus.

tvnga gimetgende ł gimetga
. . . . . . frenans temperat.

ðy læs giciid ondeslic inleoðr . .
Ne litis orror insonat

gisihðe mið helpe giscilda
. . . . . fouendo contegat

ðy læs ða idlo gidæle
ne uanitates auriat.

sie clæno heart innvardo
Sint pura cordis intima
gifære æc vngeðværnise
absistat et uecordia.
flæsces onscynia of'hygd
carnis terret superbiam.
drincæs ⁊ metes spærnisse
potus cibique parcitas.
ꝥte mið ðy *dæg* from fære
Ut cum dies abscesserit
⁊ næht sunne eft gilæd
noctemque sol reduxerit
middangear' ðerh f'hæfnisse
mundi per abstinentiam
ðæm ve gisinga wvldvr
ipsi canamus gloriam
gode feder sie wvldvr
Deo patri sit gloria
⁊ his anv̄ svnv
eivsque soli filio
mið gaste rvmmodv̄
cum spiritu paraclito
nv ⁊ in ecnisse
nunc et in perpetuum
ricsað ðerh allne worvld
regnat per omne seculum.

INCIPIT AD TERTIAM HORAM YMNUS

nv hæl' vs gast'
Nunc sancte nobis spiritus
an fador' mið svnv
unus patris cum filio
gimeodomia gearv gibeara
dignare promptus ingeri
vsv̄ eft gidæled brioste
nostro refussus pectore
mvð tvnga ðoht ondget mægen
Os lingua mens sensus uigor
ondetnise ðerhleoðria
confessionem personat.
gibeorna fyr lvfv
flamescat igne caritas
gilehta lvst ł ða nesta
accendat ardor proximos.

gionn la fæder arwyrðesta
Presta pater piissime

ꝥ fædor' gimacca ancend
patrisque compar unice

mið gaste rvmmodvm
cum spiritu paraclito

ꝥ nv ꝥ in ecnise
et nunc et in perpetuum.

INCIPIT YMNUS AD SEXTAM HORAM

ricsend mæhtig soðfæst god
Rector potens uerax deus

se ðe ł ðv ðe gimetgað giscæfta wrixla
qui temperas rerum uices

leht arlic ðv gilæres
splendorem mane instrvis

ꝥ fyrv̄ middæglicv̄
et ignibus m . . . dies

gidrysne ða lego giciidana
extinge flammas litium

frō do haeto sceððendra
aufer calorem noxium

gibreng hælo lichoma
confer salutem corporvm

ꝥ soð sibb efneheorta' ł
ueramque pacem concordiam.

gionn faed' arfæsta
presta pater piissime

gimacca
patrisque compar vnice.

cum spiritu . . . .

(p. 154) INCIPIT YMNUS AD NONAM HORAM

ðinga ł giscæfta god strong mægen
Rerum deus tenax uigor

vnymbvoendedlic in ðec ðerhwvnigende
inmotus in te permanens

lehtes singal tido
lucis diurna tempora

gilimplicv̄ gimaerende ł
successibus diterminans.

gef breht efen'
largire clarum uespervm

ðæm lif nænge in styde gifeall
quo uita nusquam decidat.

ah meard deaðes halges
sed prҿmivm mortis sacrҿ

ece instondað wvldvr
perennis instat gloria.

gionn fæder arfeasta
Præsta pater piissime

fadores aec gimaca ðæm maca
patrisque compar unice

mið gaste rvmmode
cum spiritu paraclito

⁊ nv ⁊ in ecnisse
et nunc et in perpetuum amen.

YMNUS DE RESURRECTIONE IESU CHRISTI D'NI N'RI

cinig crist rvmmode
Rex christe clementissime.

ðv hearta vsra gibye
tu corda nostra posside

ðæt ðe herenisso gibyredlico
ut tibi laudes debitas

ue gelda ælcv̄ tide
reddamus omni tempore.

wvldvr ðe drihten
Gloria tibi domine

ðv ðe arise from deadvm
qui surrexsisti a mortuis

gilíc mið halgv̄ gaste
una cum sancto spiritu

in eco wvorvldo
in sempiterna sæcula amen.

YMNUS AD UESPERUM IN DOMINICA NOCTE

la leht eadga ðrinisse
O lux beata trinitas

⁊ aldorlic' annisse
et principalis unitas

ðæm tide svnna eft færeð fyrv̄
iam sol recedit ignibus

ondæl leht heartvm
infunde lumen cordibus

ðec arlice gihergað lofsongas
Te mane laudent carmina.

ðec ve gibiddað efenlice
te deprecemur uespere

ðec vsra gicvæmlic wvldvr
te nostra supplex gloria

ðerh alle giheriað worvlde
per cuncta laudat secula amen.

Omnipotens deus sua uos clementia benedicat ! et sensum uobis sapientię salutaris infundat. Amen.

Catholicę fidei uos documentis enutriet et in sanctis operibus perseuerabiles reddat. Amen.

Gressus uestros ab errore conuertat et uiam uobis pacis et caritatis ostendat Quod ipse prestare dignetur qui cum patre et spiritu sancto uiuit et gloriatur deus. per omnia secula seculorum.

onginnað heafvdcvido to p^{i}m
(p. 155) INCIPIUNT CAPITULÆ AD PRIMAM

fæder vser' ðv arð in heofnv̄
Pater noster qui es in cælis

⁊ ðy læs vsig gilæde in costvnge
Et ne nos inducas in temptationem

ah ales vsig from yfle
R'. Sed libera nos a malo.

lifia savel min ⁊ gihergia
Uiuit anima mea et laudabit

ic gidvolade svæ scip ðio losade
Erraui sicut ouis quæ periit

ic gelefo in god fæder allm' scæppend heof'
Credo in deum patrem omnipotentem creatorem celi

flæsces ł lichom' erest in life ecvm soðlice
Carnis resurrectionem in uitam æternam. amen

eft sie afylled mvð min herer' ðin' ꝥ ic mægi singa wvldvr
Repleatur os meum lavde tua ut possim cantare gloriam

ðin
tuam

giendig geongo mino in svoęðv̄ ðinv̄ ꝥte nc sie ymbvoendedo
Perfice gressus meos in semitis tuis ut non moueantur
svæðo míno
uestigia mea

ic giceigde f'ðon giherdest mec god gibeg earo ðin
Ego clamaui quoniam exaudisti me deus inclina aurem tuam
me
mihi

f'ðon ðv giinlihteð ðæccelle min driht' god
Quoniam tu inluminas lucernam meam domine. deus
min giinlihta ðiostro mino
meus illumina tenebras meas

ðæccelle fotvm minv̄ word ðin driht' ⁊ leht' svæðv̄
Lucerna pedibus meis uerbum tuum domine. et lumen semitis
minv̄
meis

⁊ ic to ðe driht' giceide ⁊ arlic gibed min
Et ego ad te domine clamaui et mane oratio mea
f'ecyme ðec
preueniet te.

voegas ðino driht' aedeava me ⁊ of' svæðo ðino
Uias tuas domine demonstra mihi et super semitas tuas
gilær mec
edoce me

girihte mec in soðfæst' ðin' ⁊ gilær mec f'ðon ðv arð hæl'
Dirige me in ueritate tua et doce me quoniam tu es salutaris
min
meus.

eft gimyndga milsa ðinra driht' ⁊ milthcartnisa
Reminiscere miserationum tuarum domine. et misericordiarum
ðinra ða ðe frō worvlde sindon
tuarum quæ a seculo sunt

gyltinga gigoðhades mines ⁊ of'giottvlnisso mino ne gimyne
Delicta iuuentutis meæ. et ignorantias meas ne memi-
ðv driht'
neris domine.

aeft' micle milsa ðin' gimyne min'
Secundum magnam misericordiam tuam. memento mei
god
deus

gidoem driht' sceððende mec afeht ðv ða onfehtendo mec
Iudica domine nocentem me expugna inpugnantes me.

gegrip voepeno ⁊ sceld ⁊ arís in fvltvme
Adprehende arma et scutvm et exsurge in adiutorium
me
mihi

ofsend voepengiðræcc ⁊ bilvc viððir ða ða ðe mec
Effunde frameam. et conclude aduersus eos qui me
gioehtas
persequuntur.

giinlihta ðæm ða ðe on ðiostro ⁊ in scya deaðes
Illuminare his qui in tenebris et in umbra mortis
sittes to girihtanne fota vsra on vægi sibbes
sedent. ad dirigendos pedes nostros in uiam pacis

frō deiglv̄ minv̄ giclænsa mec driht' ⁊ frō vtacvndv̄ spær
Ab occultis meis munda me domine et ab alienis parce
esne ðinv̄
seruo tvo

frō cerr onsion ðin frō syn' minv̄ ⁊ allo vnreht'
Auerte faciem tuam a peccatis meis et omnes iniqui-
mino gidilge
tates meas dele

hearte clæne gisceap' i' mec god ⁊ gast reht
(p. 156) Cor mundum crea in me deus et spiritum rectum
inniva in i'naðv̄ minv̄
innoua in uisceribus meis

ðy læs ðv f'drifa mec frō onsione ðinv̄ ⁊ gast halig
Ne proicias me a facie tua et spiritum sanctum
ðin ne ginī frō mec
tuum ne aufer a me

agef me glædnisse halvoende' ðines ⁊ gast aldorlic'
Redde mihi lætitiam sanctam tuam et spiritu principali
gitrȳme mec
confirma me

ginere mec driht' frō menn yflv̄ frō voere vnrehtvisv̄
Eripe me domine ab homine malo a uiro iniquo
gifria mec
libera me

ginere mec of fiondvm minv̄ god min ⁊ frō arisen-
Eripe me de inimicis meis deus meus et ab insur-
dvm on mec ales mec
gentibus in me libera me

ginere mec of ðæm vyrc' vnreht' ⁊ of værvm bloda'
Eripe me de operantibus iniquitatem et de uiris san-
gihæl mec
guinum salua me

svæ salm ic cvoeðo nome ðinv̄ god in worvldc vorld ꝥte
Sic psalmum dicam nomini tvo deus in sæculum sæculi. ut
ic gelde oest min
reddam uotum meum

giher vsig god halvoend' vserne hyht allra gimæro
Exaudi nos deus salutaris noster spes omnium finium
eorðes ⁊ on sae fearr
terræ et in mare longe..

god in fvlltvme min bihald driht' to helpanne
Deus in adiutorium meum intende domine ad adiuuan-
mec dydest
dum me festina.

halig god halig strong halig ⁊ vndeadlic
Sanctus deus sanctus fortis. sanctus et inmortalis

lomb godes ðv ðe nīmes syn' mid' gimilsa vs
Agne dei qui tollis peccata mundi miserere nobis

gibloedsa savel min driht' ⁊ allo ða ðe innaða
Benedic anima mea dominum et omnia quæ interiora
mino
mea

gibloedsa savel min driht' ⁊ nælle ðv f'geotta alle
Benedic anima mea dominum et noli obliuisci omnes
eftseleniso his
retributiones eius

se ðe miltheort bið allvm vnrehtvisnissv̄ ðinv̄
Qui propitius fit omnibus iniquitatibus tuis

se ðe hæleð alle adlo ðino
Qui sanat omnes languores tuos

se ðe alesde of losvist lif ðin
Qui redemit de interitu uitam tuam

se ðe gifylleð in godv̄ lvst ðin
Qui ræplet in bonis desiderium tuum

se ðe gisigfæstade in milse ⁊ miltheartnisc eft ginivad
Qui coronat te in miseratione et misericordia renoua-
bið svæ earn gigoð ðin
bitur sicut aquila iuuentus tua

ic ondeto driht' ⁊ ðe broðer f'ðon ic syngade
Confiteor domino et tibi frater quia ego peccaui
sviðe in smeavnge ⁊ in giriorde ł in sprec ⁊ in wyrcinge ł ⁊ in
nimis in cogitatione et in locutione et in operatione et in
monigv̄ hehsynnv̄ in ðæm allvm yflvm gismeaiga ic mæhte
multis criminibus in quibus omnibus malis excogitare potui
f'e ðon bido ðec broðer gibidd f'e mec synnfvllne
propterea precor te frater ora pro me peccatori.

milsend sie ðe broðor allm' god ⁊ f'gefe
(p. 157) Miserator sit tibi frater omnipotens deus. et demittat
ðe alle synne ðino biliorendlica ondveardlica ⁊ toveardlica ⁊
tibi omnia peccata tua preterita presentia et fvtura et
alle hehsynno ⁊ æc divblica synna ða ðe ðv giworhtest frō gigoðhade ðin
omnia crimina atque scelera quæ gessisti a iuuentute tua
við in ðas ældes tid ⁊ alese ðec god frō ælcvm voerce
usque in hanc aetatis horam. et liberat te deus ab omne opere
yflvm ⁊ gihalda ðec god in ælcv̄ voerce godv̄ ⁊ ðerhlæde ðec
malo et conseruat te deus in omne opere bono et perducat te [uel
god to lif éce
nos deus pariter] deus ad uitam æternam..—

gimeodvmia driht' *dæg* ðissv̄ bvtan synne vsig gihalde
Dignare domine die isto sine peccato nos custodire

gicerr vsig god halvoen' vsa ⁊ frō cerr iorra ðin
Conuerte nos deus salutaris noster et auerte iram tuam
frō vs
a nobis

driht' giher gibedd mín ⁊ ceir min to ðe
Domine exaudi orationem meam et clamor meus ad te
ðerhcyme
perueniat

he allra hælend besih of' vsig ðea ðino
Ipse omnium saluator respice super nos famulos tuos.
ꝥte ðv gimilsia vser' ðv ðe mið feder ⁊ gaste halgv̄ liotað ⁊
ut miserearis nostri qui cum patre et spiritv sancto uiuis et
ricsað god
regnas deus.

eft besih on esnv̄ ðinv̄ ⁊ in voerco ðin' giriht bearno
Respice in seruos tuos et in opera tua dirige filios
hiora ⁊ sie leht driht godes vs' of' vsig ⁊ voerco
eorum. Et sit splendor domini dei nostri super nos et opera
honda vsra giriht
manuum nostrarum dirige..—

wvldvr ðæm feder ⁊ ðæm svnv ⁊ gaste halgvm
Gloria patri et filio et spiritui sancto.

girihte ⁊ gihalga ⁊ gihalda gimeodvma ðv driht
Dirigere et sanctificare et custodire digneris domine
god cynig heofnes ⁊ eorðe to *dæg* ⁊ dægihvæmlice heorta ⁊ lichoma
deus rex cæli et terrę hodie et cotidie corda et corpora
vsra on voegi ðinv̄ ⁊ in voerce biboda' ðinra ꝥte her ⁊ in
nostra in uia tua et in opere mandatorum tuorvm. ut hic et in
ecnise ðerh ðec symle halo vosa ve giearnia hælend middang'
æternum per te semper salui esse mereamur. Saluator mundi
ðv ðe mið feder ⁊ gaste halgv̄ liofað ⁊ ricsað god ðer alle
qui cum patre et spiritu sancto uiuis et regnas deus per omnia
vorvlda vorld'
secula seculorum

ic cvæð driht' milsa me gihæl savel min
Ego dixi domine miserere mei sana animam meam
f' ðon ic syn'de ðe in ælcvm stove ricsvng ðæs
quia peccaui tibi (p. 158) in omni loco dominationis ipsius.

bloetsa savel min driht'
Benedic anima mea dominum

driht' giher gibedd min ⁊ ceir min to ðe
Domine exaudi orationem meam et ·clamor meus ad te
cyme
perveniat

milsa me god æft'
Miserere mihi deus secundum magnam

æft' ðon fylges gibedd to p^i^m
POSTEA SEQUITUR ORATIO AD PRIMAM.

god ðv ðe to frvma ðis' dæges vsig ðerhcyme dydest
Deus qui ad principium huius diei nos peruenire fecisti
ðinv̄ vsig hæl mægne ꝥte in ðassv̄ to nængv̄ ve gibega
tua nos salua uirtute ut in hac die ad nullum declinemus
synne ah symle to ðinvm soðfaestnis' doende vserne
peccatvm sed semper ad tuam iustitiam faciendam nostra
f'ecyme soðspreco
procedant eloquia. per.

driht' god allm' in ðassv̄ tide arlica
Domine deus omnipotens qui nos in hanc horam matu-
æft'ra ðerh næhtlica misto ðerhcyme dydest gihald
tinam secundam per nocturnas caligines peruenire fecisti conserua
vsig to *dæg* ðerh alle tido rvmo ⁊ ðerh vvtedo sgytila
nos hodie per omnium horarum spatia et per certa momenta

tides ⁊ f'e ðinræ miltheartnise symle do vsig ðerhwvniga
temporis et pro tva misericordia semper fac nos permanere
vnascendado
inlessos . . per

ORA' IN DIE DOMI' AD PRIMAM

gilef ve bid' allm' god ꝥte ða ðe erestes
Concede quæsumus omnipotens deus ut qui resurrec-
drihtenlices symbeltido bigeonga ve gisomniga ðerh inceig-
tionis dominicæ sollempnia colere congregamur per inuoca-
ence ðines gastes from deaðe saveles eft arisa ve maegi ðerh
tionem tui spiritus a morte animæ resurgere ualeamus. per
ꝥ ilca driht' vser' hæl' svnv ðin se ðe ðec mið
eundem dominum nostrum iesum filium tuum qui tecum
liofað ⁊ ricsað god in annisse ðæs ilcan gastes halg' ðerh
uiuit ac regnat deus in unitate eiusdem spiritus sancti per
allo
omnia secula

INCIPIUNT CAPITULÆ AD TERTIAM ET SEXTAM ET NONAM HORAM

faeder vserne ðv ðe arð in heof'
Pater noster qui es in cælis

⁊ ðy læs vsig gilæde in cost'
et ne nos inducas in temptationem

helpe vserne in nome driht' se ðe dyde heofon
Adiutorium nostrum in nomine domini qui fecit cælum
⁊ eor'
et terram

ic cvoeð driht' milsa min hæl savel min
Ego dixi domine miserere mei. sana animam meam
f'ðon ic syngade ðe
quia peccaui tibi

from degolnissvm minv̄ geclænsa mec driht' ⁊ frō vtacvndv̄
(p. 159) Ab ocultis meis munda me domine et ab alienis
spær esne ðinvm
parce seruo tuo

givoend vsig la god halvoendes vserne ⁊ frō cerr iorre ðin
Conuerte nos deus salutaris noster. et auerte iram tuam
frō vs
a nobis.

givoende driht' við ꝥ ⁊ boenlic væs ðv of'
Conuertere domine usque quo et deprecabilis esto super
esna ðino
seruos tuos.

hal do esnas ðino god min hyhtendo on ðec
Saluos fac seruos tuos deus meus sperantes in te

gimyndig voes ðv somnvnges ðinræ ꝥ ðv gisceope frō
Memor esto congregationis tuæ. quam creasti ab
frvma
initio..

ego driht' of' soðfæsto ⁊ earo his in beadv̄
Oculi domini super iustos. et aures eius in preces
hiora
eorum

giondetað ðe driht' alle voerco ðinno ⁊ halga'
Confiteantur tibi domine omnia opera tua. et sancti
ðin' gibloedsiga ðe
tui benedicant tibi..

driht' hal do cynig ⁊ giher vsig on dægi ðona
Domine saluum fac regem et exaudi nos in die qua
ve giceigað ðec
inuocauerimus te

halne do folc ðinne driht' ⁊ bloedsa erfe-
Saluum fac populum tuum domine et benedic here-
vardnisse ðinv̄ ł ðinræ ⁊ giricsa hia ⁊ ahef hia við in
ditati tuæ et rege eos et extolle illos usque in
ecnisse
æternum

gimyne ðv vsra dribt' in velgicvoemnise folces ðines
Memento nostri domine in beneplacito populi tui
giniosa vsig in halvoendv̄ ðin'
uisita nos in salutari tuo.

sie driht' miltheart' ðin' of' vs svæ svæ
Fiat domine misericordia tua super nos quemadmodum
ve gihyhton on ðec
sperauimus in te

aedeava vs driht' milsa' ðin ⁊ halvoend'
Ostende nobis domine misericordiam tuam et salutare
ðin sel vs
tuum da nobis

f'e gileaffvllv̄ vnlifigendvm
PRO FIDELIBUS DEFUNCTIS

ræst ece gef him driht' ⁊ leht ece
Requiem æternam dona eis domine et lux perpetua
gilehta ðæm
luceat eis..,

f'e broðrv̄ vsvm ondveardv̄
PRO FRATRIBUS NOSTRIS ABSENTIBUS

halo do esnas ðino god min hyhtende on ðec
saluos fac seruos tuos deus meus sperantes in te

send him driht' fvltvme of halgv̄ ⁊ of sio
Mitte eis domine auxilium de sancto. et de sion
giscild hia
tuere eos

noht giðii se fiond on ðæm ⁊ bearn vnrehtnises ne
Nihil proficiet inimicus in eis. et filius iniquitatis non
tosette gisceððe him
adponat nocere eis

gimeodomia driht' *dæg* ðissvm bvtan synne vsig gihalde
Dignare domine die isto sine peccato nos custodire

sett driht' gihalda mvðe minv̄ ⁊ duru ł dor
Pone domine custodire ori meo (p. 160) et hostiam
ymbfæst' vælervm minvm
circumstantiæ labis meis.

in ælcum stove ricsvnges his gebloetsa sauel min
In omni loco dominationis eius benedic anima mea
driht'
dominum

driht' giher gebed min ⁊ ceir min to
Domine exaudi orationem meam et clamor meus ad
ðe ðerhcyme
te perueniat.

gemils me god
Miserere mihi deus.

gisoec benioða
REQUIRE INFRA COLLECTIONES TRES

gebed degle ær forvard efernlices herenis'
ORATIO SECRETA ANTE INITIUM UESPERTINÆ LAUDIS

dedo vsra ecelica ł ve biddað in velgecvoemnise
Actus nostros hodiernos quesumus in beneplacito
ancendes bearnes ðines gerihta ⁊ gestiora ðv allmaeht' god
unigeniti filii tui dirigas et gubernas omnipotens deus
oð ꝥ ve eft gebrenga ðe ðoncvngo hæghalo efernlicv̄ tidvm
quousque referamus tibi gratias incolomes uespertinis horis
cvoeðende
dicentes.

god in fvlltvme min bihald driht' ~ to helpe
Deus in adiutorium meum intende. domine ad adiuuan-
mec oefistig
dum me festina

wvldur ðæm feder ⁊ ðæm svnv ⁊ gaste halgv̄ sva
Gloria patri et filio et spiritui sancto. sicut
væs
erat in

fæder vserne ðv arð on heof'
Pater noster qui es in cælis

⁊ ðy læs vsig ingelæde in costvnge
et ne nos inducas in temptationem

helpe vserne on nome driht' se ðe dyde ł worhte
Adiutorium nostrum in nomine domini qui fecit
heofon ⁊ eorðe
cælum et terram

ic cvoeð driht' milsa me hæl savel min
Ego dixi domine miserere mei sana animam meam
f'ðon ic syngade ðe
quia peccaui tibi

ædeav vs driht' miltheartnisse ðin ⁊ halvende
Ostende nobis domine misericordiam tuam et salutare
ðin sel vs
tuum da nobis.

f'e ælcvm hade ciricelica
PRO OMNI GRADU ÆCCLESIASTICO.

sacerdas ðino god gegearvad soðfæst' ⁊ halga' ðines
Sacerdotes tui deus induantur iustitiam et sancti tui
sie glado
lætentur

fore hiorde vserne
PRO PASTORE NOSTRO

eadig se ðe oncnaveð ofer armne ⁊ ðorfend on
beatus qui intellegit super egenum et pauperem in
dæg yfle gifriade hine driht'
die malo liberauit eum dominus..,

f'e cynige vsvm ł vserne
(p. 161) PRO REGE NOSTRO.

driht' hal do ðone cynig ⁊ geher vsig on dægi
Domine saluum fac regem et exaudi nos in die
ðaem ve geceigað ðec
qua inuocauerimus te.

f'e bisco' vsvm
PRO ÆPISCOPO NOSTRO.

hal do esne ðin god min hyhtende in ðec
Saluum fac seruum tuum deus meus sperantem in te

f'e allvm folce cristenra
PRO OMNI POPULO CRISTIANO.

hal do folc ðin driht' ⁊ gebloedsa erfe-
saluum fac populum tuum domine et benedic here-
vardnise ðinræ ⁊ gericsa ða ilco ⁊ ahef hia við in ecnisse
ditati tuæ. et rege eos et extolle illos usque in æternum..—

f'e sibbe ⁊ haelo ðære cirica
PRO PACE ET SANITATE ÆCLESSIÆ.

sie sibb in mægne ðinv̄ ⁊ ginyhtsvmnisse in tvnv̄ ðinv̄
fiat pax in uirtute tua. et habundantia in turribus tuis.

f'e broðrvm ⁊ soest'nvm vsvm
PRO FRATRIBUS ET SORORIBUS NOSTRIS.

f'e broðrv̄ minv̄ ⁊ ðæm nestvm minv̄ ic biom sprecend
Propter fratres meos et proximos meos loquebar
sib of ðe
pacem de te.

f'e hvs godes mines ic sohte godo ðe
Propter domvm dei mei quessiui bona tibi

f'e geong doendvm in crist
PRO ITER AGENTIBUS IN CHRISTO

la driht' hal mec do la driht' uel farniga
O domine saluum me fac o domine bene prosperare

f'e roendvm
PRO NAUIGANTIBUS.

on godvm geher vsig god halvoend' vs' hyht allra
in bonis exaudi nos deus salutaris noster spes omnium
gimæro earðes ⁊ on sae fearr
finium terrę et in mare longe

f'e allvm oehtendvm ⁊ teancvidendvm vs
PRO OMNIBUS ADUERSANTIBUS ET CALUMPNIANTIBUS NOBIS

driht' hælend crist ðy læs ðv gisette ðæm ðis on synn
Domine iesu christe ne statuas illis hoc in peccatvm
nvton f'e ðon hvæd doas
nesciunt *enim* quid faciunt

f'e ðæm slitendvm
PRO DISCORDANTIBUS.

sib godes ðiv of'sviðas ælc foelnise ł ⁊ gihalda
pax dei quæ exsuperat omnem sensum et custodiat
hearto ⁊ lichoma ðara in sibe soðlice
corda et corpora illorum in pace amen

f'e hreosendv̄
PRO POENITENTIBUS

gewoend driht' við ꝥ ⁊ boen' væs ðv
convertere domine vsque quo et deprecabilis esto
of' esnvm ðinv̄
super servos tuos

f'e aelmisv̄ vs doendvm in ðissv̄ middan'
PRO ELEMOISINAS NOBIS FACIENTIBUS IN HOC MUNDO

tostrægd gesalde ðorfendvm ⁊ soðfæst' his vvnas in
Dispersit dedit pavperibus. et iustitia eius manet in
vorvld vorld' hearta his
sæculum sæculi. cor' eius

f'e vntrymigv̄ ⁊ geðeadvm
PRO INFIRMIS ET CAPTIUIS.

⁊ geceigdon to driht' mið ðv voeron gecost' ⁊ of
et clamauervnt ad dominum cum tribulantvr et de
ned' hiora alesde hia
necessitatibus eorum liberauit eos

menigo costvngo soðfæstra ⁊ of allvm ðæm gefriade
(p. 162) Multæ tribulationes iustorvm et de omnibus his liberabit
hia driht'
eos dominus

driht' gehalda alle bano hiora enne of ðæm ne
Dominus custodit omnia ossa eorum unum ex his non
bið gebrocen
conteretur

f'e geleaffvllvm vnlifiendv̄
PRO FIDELIBUS DEFUNCTIS

on gemynd eco' biðon soðfæsto from hernise yflv̄ ne
in memoria æterna erunt iusti ab auditu malo non
ondredað
timebunt.

ræst ece gef him driht' ⁊ leht ece
Requiem æternam dona eis domine et lux perpetua
gelihta him
luceat eis.

savlo ðara ⁊ hiora gehræste on sibbe soðlice
Animæ illorum illarumque requiescant in pace. amen.

ðy læs ðv selle driht' dearṽ savlo ondettendo ðe savlo
Ne tradas domine bestis animas confitentes tibi animas
ðorfendra ðinra ðy læs ðv f'gete in ende
pauperum tuorum ne obliuiscaris in finem

f'e synnvm ⁊ gemeleasnisṽ vsvm
PRO PECCATIS ET NEGLEGENTIIS NOSTRIS.

ðy læs ðv gemyndge vnrehtra vsra aldra recone
Ne memineris iniquitatum nostrarum antiquarum cito
vsig f'e foe miltheartnisse ðin f'ðon ðorfendo avordeno ve aron
nos antecipiat misericordia tua quia pauperes facti sumus
sviðe
nimis.

f'e vsig seolfa
PRO NOBISMET IPSIS.

help vsig god halvoende' vserne f'e worðvnge
adiuua nos deus salutaris noster propter honorem
nomes ðines driht' ales vsig ⁊ miltheart væs ðv synnvm
nominis tui domine libera nos et propitius esto peccatis
vsvm f'e nome ðinṽ driht'
nostris propter nomen tuum domine

f'e veldoendvm vsvm
PRO BENEFACTORIBUS NOSTRIS

driht' eft sel f'e mec miltheartnise ðin in vorld'
Dominus retribue pro me misericordia tua in seculum

onseade driht' engel on ymbgeonge ðara ondredenda' hine
Inmittit dominus angelum in circuitu timentium eum
⁊ genere hia
et eripiet eos

f'e broðrṽ vsvm frō voesenṽ
PRO FRATRIBUS NOSTRIS ABSENTIBUS

halo do esnas ðino god min hyhtendo in ðec
Saluos fac seruos tuos deus meus sperantes in te

send him driht' fvltvm of halgv̄ ⁊ of sione
Mitte eis domine auxilium de sancto. et de sion
gescild hia
tuere eos.

noht gevæxe ł giðii se fiond in ðæm ⁊ svnv vnrehtvisnis' ne
Nihil proficiet inimicus in eis et filius iniquitatis non
tosette gesceððe ðæm
adponet nocere eis

sett driht' gehald mvðe minv̄ ⁊ dor ymbston-
Pone domine custodiam ori meo et hostiam circum-
dennisse valerv̄ minv̄
stantiæ labis meis

in ælcv̄ stov ricsvnges his gebloedsa savl min
In omni loco dominationis eius (p. 163) benedic anima mea
driht'
dominum

driht' geher gebed min
Domine exaudi orationem meam

⁊ ceir min to ðe ðerhcyme
et clamor meus ad te perueniat.

gemilsa me god
Miserere mihi deus

ORATIO SEQUITUR

god ðv ðe vsig lifigende ðerh ðisses dægi erning on ðassv̄
Deus qui nos uiuentes per huius diei cursum in hanc
tide efernlic ðerhcyme dydest gehald vsig ðerh allra
horam uespertinam peruenire fecisti conserua nos per omnium
tido rvmo ⁊ ðerh ðinra micla miltheartnisse do vsig
horarum spatia et per tuam magnam misericordiam fac nos
symle ðerhvvniga vnascendado
semper permanere inlessos. per

væs ðv vs miltheart' allm' god ꝥ gif hvætd
Esto nobis propitius omnipotens deus. ut si aliquid
vngibyredlic ł vnðorfæst bidda ⁊ giviga dyrstigo ve sindon ne
incongruum aut ineptum rogare et petere ausi sumus. non
besih ðv ne æc onfoh ðv iorra ł vrað ah in god gevoend ðv ðv ðe
aspicias neque assumas iratus sed in bonum conuertas. qui
symle godscipe ðv giwnne ⁊ allo ðec givendo arfæstlice ðv gihelpes
semper bonitatem prestas. et omnes te petentes pie adiuuas
ðerh driht' vserne hælend criste bearne ðinv̄ se ðe
per dominum nostrum iesum christum filium tuum qui

ðec mið liofað god in annise ðæs ilca gastes halges ðerh
tecvm uiuit deus in unitate eiusdem spiritus sancti per
endeleaso vorvlda vorl'
infinita sæcula sæculorum. amen.

YMNUS AD COMPLENDUM

ðec lehtes ær gemære
Te lucis ante terminvm
ðinga scæpend ve biddas
rerum creator poscimus.
ꝥte wvnvlico rvmmodnise
ut solita clementia
sie ðv aldormon to giheaeld
sis presul ad custodiam.

fearr gifære hia svoefno
Procul recedant sompnia
⁊ næhta scinelico
et noxium fantasmata
ðone fiond æc vserne geðrycg
hostemque nostrum comprime
ðy læs gewidlado sie lichomo
ne polluantur corpora.

gionn fæder se arwyrðesta
Presta pater piissime
ðerh hæl' crist driht'
(p. 164) per iesum christum dominum
se ðe ðec mið in ecnise
qui tecum in perpetuo
ricsað mið halgvm gaste
regnat cum sancto spiritu. amen.

fæder vserne ðv arð in heof'
Pater noster qui es in cælis

⁊ ðy læs vsig ðv gilæde in costvnge
Et ne nos inducas in temptationem.

ah ales vsig
sed libera nos

fvltvmme vserne in noma driht' se ðe worhte heofon
Adiutorium nostrum in nomine domini qui fecit cælum
⁊ eorðe
et terram

frō gehæld morgenlicvm við to næht gehyhte irsl'
A custodia matutina usque ad noctem. Speret israel

on driht' of ðis' nv ⁊ við in world
in domino ex hoc nunc et usque in seculum

gif ingæ in hvsincil ł hvses mines
Si introiero in tabernaculum domus meæ

gif ic astigo on legir brædinges mines
Si ascendero in lectum stratus mei

gif ic sello slep ł svoefen egvm minv̄ ⁊ brvvm minv̄
si dedero sompnum oculis meis et palpebris meis

slep
dormitationem

⁊ ræst ðvnwoengv̄ minv̄ oð ꝥ ic mitto stov
Et requiem timporibus meis donec inueniam locum

driht' hvsincil ł gode ia'
domino tabernaculum deo iacob

ic gelefo in gode feder allm' sceppend heofnes ⁊ eorðe
Credo in deum patrem omnipotentem creatorem cæli et terræ

lichomes erest in lif ece
Carnis resurrectionem in uitam æternam. amen

eft se afylled mvð min in heren' ðin ꝥte ic mægi singa
Repleatur os meum in lavde tua. ut possim cantare

wvldvr
gloriam

gibloedsad arð driht' god fadora vsra ⁊
Benedictus es domine deus patruum nostrorum et

hergiendlic ⁊ wvldorlic ⁊ of'hebbendlic in vorvl'
laudabilis et gloriosus et superexaltatus in secula

gebloedsad arð ðv ðe gisceavas ða niolnisse ⁊ gesittes of'
Benedictus es qui intueris abysos. et sedis super

che' ⁊ hergendlic ⁊ wvldvrlic ⁊ of'hebbendlic in
cherubin. et laudabilis et gloriosus et superexaltatus in

vorl'
secula

bloedsiga vc ðone fæder ⁊ ðone svnv ⁊ ðone gast hælga
Benedicamus patrem et filium et spiritum sanctum

herga ve ⁊ of'ahebba ve hine in vorvlda
laudemus et superexaltemus eum in sæcula

gibloedsiga ⁊ gehalda vsig god fæder allm'
Benedicat et custodiat nos deus pater omnipotens

se ðe worhte heofon ⁊ eorðe sæ ⁊ allo ða ðe in ðæm
qui fecit cælum et terram mare et omnia quæ in eis
aron
sunt.

gemeodvma drih' næhte ðissv̄ bvtan synne vsig gehalda
(p. 165) Dignare domine nocte ista sine peccato nos custodire.

OREMUS.

gerihta ⁊ gehalda ðv gimeodvma driht' god cynig
Dirigere et custodire digneris domine deus rex
heofnes ⁊ eorðe in ðisser næhte hearto ⁊ lichoma vsa ꝥ ðerh
cæli ac terrę in ista nocte corda et corpora nostra. ut per
ðec halo vossa ve mægi hælend middangeard' mið fæder ⁊
te salui esse possimus saluator mundi qui cum patre et
gaste halgv̄ liofað ⁊ ricsað god ðerh allo vorl'
spiritu sancto uiuis et regnas deus per omnia secula

gesett driht' gehæld mvðe minv̄ ⁊ dor ymbston-
Pone domine custodiam ori meo et hostiam circum-
dennisses' væler'
stantiæ labis

in ælcvm stove hlafardscipes ðæs bloedsa savel min
In omni loco dominationis illius benedic anima mea
driht'
dominum

driht' geher gebedd min
Domine exaudi orationem meam

⁊ ceir min to ðe cyme
et clamor meus ad te ueniat..—

ic ahof ego mino to morv̄
Leuaui oculos meos ad montes

POSTEA SEQUITUR ISTA ORATIO

driht' god allm' ðv ðe gesceadest leht from ðios-
Domine deus omnipotens qui separasti lucem a tene-
trvm ðec vnder agenlicv̄ beadv̄ ve gibiddað ꝥte ðerh ðas of' tocy-
bris te subnixis precibus exoramus ut per hanc super-
mendes næhtes heolstrvng ðin vsig gescilda ðiv sviðra ꝥte on lehtes
uenturæ noctis caliginem tua nos protegat dextera. ut in lucis
armorgenlic allo arise ve gefeande
auroram cuncti surgamus gaudentes. per d'.

HII SUNT .VII. PSALMI POENITENTIALES AD PRIMAM HORAM

ðy læs in vælme ðinv̄
Domine ne in furore tuo .I.

eadgo ða ðara f'gefeno aron
Beati quorum remisæ sunt

driht' ðy læs in iorre ðinv̄
Domine ne in ira tua .II.

milsa me god æft'
Miserere mihi deus secundum

driht' geher gebedd min ⁊ ceir min to ðe
Domine exaudi orationem meam et clamor meus ad te

cyme
ueniat

of grvndvm ic geceigde
De profundis clamaui

driht' geher gibed min earvm onfoh
Domine exaudi orationem meam auribus percipe

HII SUNT .VIII. PSALMI ORATIONUM AD TERTIAM HORAM

(p. 166) Exaudi domine iustitiam meam

Ad te domine leuaui animam meam

Deus in nomine tuo saluum me fac

Exaudi deus deprecationem meam

Deus miseriatur nostri et benedicat

Deus in adiutorium meum intende

Deus in te speraui domine.

Inclina domine aurem tuam

ðas fif salm' of missenlic' costvngvm ł svencvm
HI .V. PSALMI DE DIUERSIS TRIBULATIONIBUS UEL TEMPTATIONIBUS

to sesta tíd on herenise godes gesing
AD .VI.TAM HORAM IN LAUDEM DEI DECANTA

Domine quid multiplicati sunt

Deus deus meus respice in me

Deus noster refugium

Exaudi deus orationem meam cum tribulor

Saluum me fac deus quoniam intrauerunt

gif ðec in svoencv̄ frō gode f'leten ðv ongetest
SI TE IN TRIBULATIONIBUS A DEO DERELICTUM INTELLEGAS
gebegdvm hearte gesing ðas salmas in herenise godes
CONPUNCTO CORDE DECANTA HOS PSALMOS IN LAUDEM DEI
to tid non
AD HORAM NONAM..,

Usque quo domine obliuisceris mei

In te domine speraui non confundar .I.

Deus auribus nostris audiuimus

Exaudi deus orationem meam et ne dispexeris

Miserere mei domine quoniam conculcavit

Miserere mei deus miserere mei

uoce mea ad dominum clamaui

uox mea ad dominum et intendit mihi

aeft' wvt' onfoendvm smyltnisse ⁊ eðnisse ðas
POST *AUTEM* ACCEPTAM QUIETEM AC PROSPERITATEM HOS
salmas to eferne on herenise godes gesing
PSALMOS AD UESPERVM IN LAUDEM DEI DECANTA

Benedicam dominum in omni tempore

Benedic anima mea dominum

Exaltabo te deus meus rex

⁊ in ælcvm tiide eðnisses symle ymmon ðara ðrea
ET IN OMNI TEMPORE PROSPERITATIS SEMPER YMNVM TRIUM
cnehtana
PUERORVM IN LAUDEM DEI DECANTA

Benedicite omnia opera domini dominum

gif bigeonga ðec ðv wæll . . on godcvndvm herenis' gesing
SI EXERCERE TE UOLUERIS IN DIUINIS LAUDIBUS DECANTA

(p. 167) Beati inmaculati in uia qui ambulant in lege domini

. . . .

Omnipotens sempiterne deus qui in meritis sancti tui cuthberhti sacerdotis semper es et ubique mirabilis. quesumus clementiam tuam ut sicut ei eminentem gloriam contulisti sic ad consequendam misericordiam tuam eius nos precibus adiuuari. per.

Deus qui nos sanctorum tuorum temporali tribues commemoratione gaudere. presta quesumus ut beato cudberhto pontifice intercedente in ea numeremur salutis in qua illi sunt gratia tua gloriosi. per ...

Deus qui sanctorum tuorum libenter suscipis uoluntates intercedente beato cudberhto sacerdote familiam tuam quesumus domine miserationis tuæ dextera semper et ubique protege. per.

Deus qui sanctorum tuorum aput te gloriam permanentem fidelium facis deuotione clarescere presta quesumus ut beatus cudberhtus sequentibus sibi beneficia dignanter inpendat. et pro populo tuo intercessor existat. per dominum.

Besuðan wudigan gæte æt áclee on westsæxum on laurentius mæssan daegi. on wodnes dægi ælfsige ðæm biscope in his getélde aldred se p*ro*fast ðas feower collectæ on fif næht áldne mona ær underne .awrat..,

(p. 168) Ecce nomen domini. VII. Ecce uenit rex. R'. Aspiciens a longe. U'. Quique terrigenæ. U'. Qui regis israel. U'. Tollite portas. R'. Aspiciebam. U'. Ecce dominator. R'. Missus est gabriel. U'. Aue maria. R'. Aue maria. U'. Tollite portas. R'. Saluatorem. U'. Preocupemus. R'. Audite uerbum.

U'. A solis ortu. R'. Ecce uirgo concipiet. U'. Tollite. R'. Obsecro domine. U'. A solis ortu. R'. Lætentur cæli. U'. Ecce dominator.

In laudibus. A'. In illa die. A'. Iocundare. A'. Ecce dominus ueniet. A'. Omnes sitientes. A'. Ecce ueniet profeta. U'. Emitte agnum domine. A'. Spiritus sanctus. A'. Ne timeas maria. A'. Betlem non es minima. R'. Hierusalem cito. U'. Israhel si me audieris. R'. Ecce dominus ueniet et omnes sancti. U'. A solis ortu. R'. Ierusalem surge. U'. Leua in circuitu. R'. Ciuitas ierusalem. U'. Ecce dominator. R'. Ecce ueniet dominus. U'. Ecce dominator. R'. Sicut mater. U'. Deus a libano. R'. Ierusalem plantabis. U'. Deus a libano. R'. Egredietur dominus. U'. Deus a libano. R'. Rex noster adueni. U'. Ecce agnus dei.

In laudibus. A'. Ecce in nubibus cæli. A'. Urbs fortitudinis. A'. Ecce apparebo. A'. Montes et colles. A'. Ecce dominus noster. A'. Super solium dauid. A'. Beata es maria.

IIIª.

A'. Non auferetur sceptrum. R'. Ecce apparebit. U'. Ecce dominator. R'. Betlem ciuitas. U'. Deus a libano. R'. Qui uenturus est. U'. Exion species. R'. Suscipe uerbum. U'. Aue maria. R'. Egipte noli. U'. Ecce dominator. R'. Prope est. U'. Qui uenturus est. R'. Descendet dominus. U'. Exion. R'. Ueni domine et noli. U'. A solis ortu. R'. Docebit nos. U'. Exion.

In laudibus

A'. Ueniet dominus. A'. Ierusalem gaude. A'. Dabo in sion. A'. Montes et omnes colles. A'. Iuste et pie. A'. Iohannes autem. A'. Tu es qui uenturus es.

Quarta. A'. Quomodo fiet istud. R'. Canite tuba in sion. U'. A solis ortu. R'. Octaua decima. U'. Ego sum dominus deus uester. R'. Non auferetur. U'. Pulchriores sunt. R'. Me oportet. U'. Hoc est testimonium. R'. Ecce iam uenit plenitudo

(p. 169) HÆ SUNT NOTAS PREDISTINATAS

æt aput.	hearte cor.
oððа aut.	intinga causa.
wvt' autem.	cvð cognita.
ecnvng auctio.	ðæs cuius
gescír ł actionem.	ðæm cui.
frēme affectus.	ongægn contra
caser augustus.	mið cum.
caseres agusti.	f'an ongægn en contra..
aer ante.	portver romanisc ciues romanus
f'ðor amplius..	hehsynn crinem.
scort breuis.	ondetende Confessus.
scortne Breuem.	leofvste carissimus.
vel bene.	heone ongægn en contra
eadig beatus.	of ðon deinde.
god bonus.	æft' ðon dein
godra bonorum.	mið ðy dum.
velfremming beneficium.	geafo dotes
gifeht bellum	[sellað dant.

æt nesta
demum

gecvoeð
dixit.

cvoeð
dicit.

bið gecvoeden
dicitur.

gesealla
dare

facon
dolus..

is
est

voere
esse.

giboden'
edicti.

wvt'
Etiam.

f'ðon
ergo.

foerde
egressus.

forðon
enim..

awordno
facta.

to doenv̄
facto

vere
fuerit.

fleende
fugiens

doað
faciunt.

berende
feta

awordeno aron
facta sunt.

giselig'
felix

gifæstnad
fensum

lyfe beboden
fide commissum.

bearne rehtes
filio iuris

strongi
forte.

gesetted
fundi.

geleafa
fides.

svnv
filius

broðer
frater.

væs
fuerat..

gaivs
gaius.

gigladade
gauisetus.

cynn
genus.

gestrionde
gignit

gefea
Gaudium.

gefe
gratia

wvldor
gloria.

cynn
gentem..

erfeweard
heres

ðassv̄
hác.

to dæge
hodie.

ðissv̄
hinc.

erfevardnise
hereditas.

ðis
hoc.

ðios
hęc

ðiosne
(p. 170) hunc.

ðissæs
huius.

in
in

ingesetted
institutus.

ꝥ ðe ilca
idem.

reht befvlle'
ius intigri

rehtes gesvorenes
iuris iurandi.

reht romwala
ius quiritum

vnreht
in iure.

eft
item.

dome
iudicio.

cvðlice
igitur

sviðe micil
ingens

ða hvile
interim.

betvien
inter..

gefoað
kapite.

ða geheno
kaduca.

begeongnise
kalendas.

lvfv
karitas..

gidæfnað
licet.

leht
lumen.

æ
lex.

glæd
lætus

stan
lapis.

legem.

gyltend
lapsus.

ic besvico
ludo..

nv
modo.

honde sendeð
manu mittit.

hond
manus.

mara
magis.

bebodvm
mandatis

honde gesended
manu misa.

me
mihi.

min
meum.

ðoht
mentem

geypped
manifestum.

deaðes tide
mortis. tempore.

maast
maximus.

yfel
malum

gefæstnad
monumentum.

bebodvm
mandatis.

gebod
mandatvm

vif
mulier.

wifmonna
mulierum.

ne
nec

nv
nunc

no læs ic leto
nihil hominus.

nis
non.

ne æc
neque.

vser'
noster.

noht
nihil.

ne mæge
non potest.

bvtan
nisi.

aenigv̄
nem.

hvoeðer
num.

gedæfnað
oportet

ælcvm
omni.

allvm
omnibus

allmæhtig
omnipotens.

scoma
obprobrium.

hernise
officium.

endebred'
ordinem (p. 171)

æft'
post.

f'e ðon ðerh æft' ðon
p[ro]p[ter] p[er] post.

ærist
pri.

frvma
pru.

f'e
pro

f'a ær
præ.

ðerh
per.

folc
populus.

feh
peccunia

hremið ł
plangit.

mægi
potest

agnvng
possessionem.

cęfertvn'
pretorium.

syndrigne
proprio.

f'e froefrend ł
proconsul

syndvrae
priuilegium.

fæder hiwisc
pater familias.

mægð
prouincia

f' huon
quare.

ꝥ
quod.

ðon'
quo'.

ðone
quem..

ðona læs
quo minus.

hvv
quomodo.

ðone hv. ł svae
quæmadmodum.

soðlice
quidem

ðona
qua.

ꝥ
quam.

f' ðon
quia.

æcðon
quoque.

ðæm
quibus.

ða ł ðas
qui

we biddas svæ
quasi.

ða ðe
quæ

þ ꝥte
quod.

geflit
quęstio.

svæ oft
quoties.

svæ ðeh
quamuis.

gefeal
ruit

ðing
rem.

caserdom
rem puplicam.

rehtelice gesealla
recte dari.

ðingana
rerum.

ðing'
rum.

ðingv̄
rebus.

aeht
res.

geslita
rumpere..

genog frēmað
sufficit

gehlytte
sors.

sindon
sunt.

svæ
sicut.

seofanfallice
septies.

ah
sed

æft'
secundum

hælo
salus.

hyht
spes.

oððe
siue.

ondsvære
sententia

sie
sint.

svæ
sicut.

bvtan
sine

tiid
tempus.

ðon'
tunc.

ðriga
ter.

bið
tur

ða
tum.

ðriga
tres

gecyðnisse
testamentum.

to trȳnisse
testamento

ꝥ an
tantum

soðlice
tamen.

tiid
tempus

oððe
uel.

svoelce
uelut.

hvoeðre
uero.

soð
uerum.

bvtan tva
uidelicet.

gibedd
uxor.

ðorfæst
utilis.

ic gere vat
existimo.

nið æfest
zabulus

elnvng
zelus.

elnvnges
zelotes.

ymb æhta pvnd of ðæm aworden is adam
DE OCTO PONDERA DE QUIBUS FACTUS EST ADAM

aehto pundo of ðæm aworden is adam pvnd
Octo pondera de quibus factus est adam. pondus
lames of ðon avorden is flæsc pvnd fyres of ðon read is
limi. inde factus est caro. pondus ignis. inde rubeus est
blod ⁊ hat pvnd saltes of ðon sindon salto tehero
sanguis et calidus. pondus salis inde sunt salsæ lacrimæ.
pvnd deawes of ðon aworden is svat pvnd blostmes of ðon is
pondus roris. inde factus est sudor pondus floris inde est
fagvng egena pund volcnes of ðon is vnstydfvllnisse
uarietas oculorum pondus nubis inde est (p. 172) insta-
ł vnstaðolfæstnis' ðohta' pvnd windes of ðon is oroð cald
bilitas mentium. pondus uenti inde est anhela frigida.
pvnd gefe of ðon is ðoht ł monnes
pondus gratiæ inde est sensus hominis..

sægi me f'hvon no efno sindon twoego oroðo oðor
Dic mihi cur non æquales sunt duæ anhelæ. alia
f'ðon hat is ⁊ oðor cald ꝥ is f'ðon oðer is of
enim calida est et alia frigida id est quod alia est de
fyre ⁊ oðor is of winde ⁊ ðis getacnað ꝥ of ðæm illcv̄ awordeno
igne. et alia est de uento. et hoc significat. quod de illis facti
sindon gastas
sunt spiritus.

sæge me hvona geblawað wind ꝥ is of seraphin
Dic mihi unde flauescat uentus. id est de seraphin
of ðon is acvoeden seraphin windana
inde dicitur seraphin uentorum.

ymb gemeodnissv̄ romanisca'
DE DIGNITATIBUS ROMANORUM

hæsere se ðe hæs haldað menigra folca
Imperator qui imperium tenet multorum populorum.

hergas larwv ł ðe æft'ra ł nest frō hæsere
Consul secundus ab imperatore.

f'elatwa vnder herges larwv væs
Proconsul sub consule fuit..

hehaldormenn of' ðone here gesetted bið
Patricius super exercitum constituitur.

heretoga æft'ra frō ðǣ hehaldorm' ðæh sie v́ngelic worðvnge
Dux secundus a patricio licet dissimilis honore.

heghgeroefa ł heretoga ðrittig ðvsendo warana gehaldað
Comes XXX milia uirorum tenet.

hehsciremenn oðer'a intinga underondfoendo
Procuratores aliarum causarum susceptores.

hvndrað mon' latwv se ðe hvnteantigvm cempv̄ fore is
Centurio qui .C. militibus preest.

londhæbbende ł his cynnes latwva frō ðon ꝥ f'e bið his strynde
Tribunus ab eo quod pressit tribui.

fiftig monna latwv se ðe fiftigv̄ cempvm f'e is
Quinquagenarius qui .L. militibus preest.

tea mon' latwv of' teno oððe of megscire is
Decanus super .X. uel decurio est.

aldormon' of' teno
Princeps super .X.

mið hebrev̄ gecoreno cyningas biðon geceigdo mið egiptvm
Apud hebreos christi reges uocantur. Aput ægiptios.

allo cyningas mið romæniscv̄ casaras ⁊ ricsa's mið siriscvm
faraones Apud romanos cessares et . . . . Apud syrios

ælce cyning mið persa alle cyningas mið philist' eghvoelc cyn'
antiochi. Apud persas arridi. Apud philistim mei. (p. 173)

in egipte aldordom ł lardom ł rotnisse ða ve aldormen'
In ægypto magistratus siue tristatus. quos nos principes

getrahtado ve sindon of ðæm æc on exodes boc ve liorniað ða gecoreno
interpretati sumus. de quibus et in exodo legimus electos

vpstigendo ridenda f'e ðæm lætines bilvitnise ðriffaldo
ascensores tristatus. Pro quibus latina simplicitas ternos

stondendo of'lædde
statores transtulit..

ymb hadvm ðære cirica
DE GRADIBUS ÆCCLESSIÆ.

dorweard ða in aldvm gecyðnise dorweardas ða ðe
I. Hostiarius qui in ueteri testamento. ianitores qui

geliniað in hvs temple godes
excubant in tabernaculo dei.

redere rederas f'longe / f'eboderas ł ceigeras frv̄ma
II. Lector. lectores dudum precones uel clamatores initium
frō witgvm ðæm is gecvoed' ceig ðy læs ðv gcblinne
a profetis quibus dicitur clama ne cesses

hælsere sægeð iosep ðonc cynig salom'
III. Exorcista refert iosepus regem salomonem ex-
geðohte æc his cynn gelærde
cogitasse suamque gentem docuisse.

vnderdiac' ða ðe mið crecv̄ embihtmen diacon' geceiged
IIII. Subdiaconus qui apud grecos eppidiaconi uocan-
biðon mið ebrescv̄ in' ðegnvng men'
tur. et apud hebreos in ezra nathinnaei.

diacon' ða ðe mið hebrevm diaco' of strynd leves
V. Diaconus qui apud hebreos leuitæ de tribu leui
geberon ða aerce
gestarent arcam..

meas p'eost crecisc is f'ðon aeldro frō ældo crecas
VI. Præsbyter grecum est quia seniores aetate greci
measa p'stas geceigað
presbyteri uocant.

bisc' crecisc is noma voerces no worðvnges
VII. Episcopus græcum. est nomen operis non honoris.
of ðon acvoeden is ofer insceawre f'ðon bisco'
inde dictum est. epi super scopus inspector. ideo episcopi
of'insceawras genomado biðon
superinspectores nominantur.

hehbisc' all crecisc latin' aldormon of'
VIII. Archiepiscopus totum grecum. latine princeps super-
insceavra oððe heh bisc' se ðe æc ðæm hrægle gebrvc'
inspectorum (p.174) siue summus episcopus qui et pallio uteretur.

brycgwyrcende ꝥ is brycge folces to heofnæ ríc
VIIII. Pontifex id est pons populi ad cæleste regnum

liod bisco' crec' on lædin scir' bisco' ðas
X. Chore episcopi. grece. core latine uicari episcopi hii
in scirv̄ ⁊ londv̄ gesettedo hæbbendo geleafo gesetta had
in uicis et uillis constituti. habentes licentiam constituere gradum
ða læassa no measa p'sta' ne æc diaco' f'e wisdom ł witn'
minorem non presbiterum neque diaconum propter scientiam
ðæs bis' in ðæs lond is
episcopi in cuius regione est.

pa' se ðe æc fæder fædera ł fæder oedles
Papa qui et pater patruum. uel pater patriæ

INTERPRETATIO NOMINIS SACERDOTVM

sacerd ðissv̄ nome gebrycsade væs melchi' ⁊
Sacerdos huic nomine tum functus est melchisedech et
aaron ærist in æ sacerdlichad nome onfeng ⁊ freo
aaron. primus in lege sacerdotalem nomen accipit et liberi
his sac' genomad bið ða ða æc meas' genomad
eius. Sacerdos nominatur qui et presbiteri nuncupati
aworden is ꝥ meas' ⁊ bisco' sac' biðon genomado
factum est quod presbyteri et episcopi sacerdotes nomnatur.

hehfæder fæd' crecisc ⁊ læd' alı æc ebresc' pat'
Patriarha. pater g. et l. sed et hebraice abba
ar' on cregesc aldorm' on lædin
Archus. g. princeps. l.

metro' on crec' hehfæstn' on lædin bvrg oððe ceast'
Metropolitanus. g. polis. l. urbs uel ciuitas.

accolv' on crec' væx biornende to redanne godspell
Accoluthus. g. cerarius. ad recitandum euangelium.

piste' on crec' gitriwa on læd'
Pisteuus. g. fidelis

ðrow' on crec' giwitnis' on læd' ꝥ is ðrovnges ⁊ blodes
Martyr. g. testis. l. id est passionis et sanguis
cristes
christi.

epi' on crec' on læd' ypping
Epiphania. g. latine manifestatio.

ypa' on crec' on læd' gægugeong ꝥ is ða aldo folcv̄
Ypapante. g. latine obbiatio. id est antiqui plebis

* * * * * *

* * * * *

(p. 175) NOMINA LOCORUM IN QUO APOSTOLI REQUIESCUNT

se eadga mathe' ap' ⁊ godspellere giręste' on
Beatus matheus apostolus et euangelista requieuit in
earðe armenia on londe āmanito' ðara lioda
terra armenia in terra amanitorum

se eadga marc' ðe godsp' geresteð alexan' in ðær byrig
Beatus marcus euangelista requiescit alexandrea.
in meghðe egiptes
in prouincia ægypti.

se eadga lvc' ðe godsp' gereste in ðær byrig in ðær meghð
Beatus lucas euangelista requieuit bochtia in prouincia
mesopotamia
mesopotamia.

se eadga ioh' apl' ⁊ godsp' gereste
Beatus iohannes apostolus et euangelista requieuit
in ðær byrig on meghð assia
effesso. in prouincia assia

se eadga iohan' se bæc' geresteð in ceast'a ginomad
Beatus iohannes babtista requiescit in ciuitate nomine
sabasta
sabasta

se eadga petre ap' gerestes rome on megðe
Beatus petrus apostolus requiescit romæ in prouincia
tvscia
tuscia.

se eadg' pavl' ap' geresteð rom' on megð
Beatus paulus apostolus requiescit romæ in prouincia
campan'
campania.

se eadg' andreas ap' geresteð in ðær byrig on megðe
Beatus andreas apostolus requiescit patras in prouincia
achaia
achaia.

se ead' iacob ap' ¦gerestað hierv' on megðe
Beatus iacobus apostolus requiescit hiervsalem in pro-
syria
uincia syria.

se ead' barthol' ap' geresteð licao' in ðær byr'
Beatus bartholomevs apostolus requiescit licaonia
on megð armenia
in prouincia armenia

ðe ead' thom' ap' gerestað ɫ gireste æt frv̄ma in ðær byrig
Beatus thomas apostolus requiescit emina
on india saracina
in india saracenorum

se ead' philip' ap' geresteð in ðær byr' on
Beatus philippus apostolus requiescit eropo in
megðe frigia
prouincia frigia

se eadga simon chan' ap' gerest' in ðær byr'
Beatus symon channaneus apostolus requiescit in rintho
on londe ðio is gecvoed' partho'
in terra quæ dicitur parthorum

se ead' mathias ap' gereste hierv' on
Beatus mathias apostolus requiescit hiervsolima id est in
megðe siria
prouincia syria

se ead' stefan' ðe f'ma ðrovere geræst' hierv'
Beatus stephanus primus martyr requiescit hierv-
on megðe siria
salem in provincia syria

se f'ma mon aworht frō drihtne of ðæm
(p. 176) Adam primus homo factus est a domino de
f'ma stæfe of f . . ver stafv̄ of ðæm . . . . . . ad væs noma
prima litera id est de IIII litteris. de quibus nominatum est nomen
his
eius

god svnv ꝥ is abel se ðe arfæstnisse gevðe
.b. Bonus filius id est abel qui pietatem prestabat
aeldrv̄ ł acennendvm sinvm
parentibus suis.

ablendad vaes ꝥ is adam besvicen væs frō ewe
.c. Cæcatum est id est adam seductus est ab eua.

gehæftad væs ꝥ is diwl in helle
.d. Dampnatus est id est diabolvs in infernum.

eva wifmon ðio gigearvad væs ðrit'gv̄ gerv̄ ⁊ æc . . ær . . . .
.e. Eua mulier quæ induta est XXX annis atque nasce-
gecenned
retur

vræðde ł ꝥ is diwl ivdisc' ðon' giboren wæs
.f. Fremuit id est diabulus iudiaicus quando natus est
crist
christus

sviðe ge . . . fade ꝥ is divl ðy læs nedvnga genom crist menn
.g. Gemuit id est diabulus. ne raperit christus homines
of mvðe his
ex ore suo.

ongel . . . . . . crist f'ðon gelædde ðone fio . . . of ðissv̄
.h. Hamum id est christus quia tulit inimicum ex hoc
middang'
mundo

. . . . þ is . . . . godcvnd ł word . . .
.i. Imber id est babtismum diuinum siue scriptura

.k. . . . .

leht þ is soð leht ł
.l. Lumen id est uerum lumen . . . . .

micil þ is cnæht se heah
.m. Magnus id est puer excelsus.

onlesend þ is crist se hæl'
.n. Nemar id est christus iesus

doere cræftig þ is gast se halga
.o. Opifex id est spiritus sanctus.

gebær þ is crist hroda his gebær
.p. Portauit id est christus crucem suam portauit.

acvoect woeron þ is ivdei besvicen woeron frō
.q. Qvassati sunt id est iudei seducti sunt ab
wiðirwordvm larwv̄
ereticis.

noma þ is strong þ is satahel
.r. Raguel id est fortis id est satahel

hælend þ is crist hæl' se ðe gehælde middang'
.s. Saluator id est christus iesus. qui saluauit mundum
ðerh rod
per crvcem

giheald strengo micel crist se ðe gebær
.t. Tenuit fortitudinem magnam christus qui portauit
middang' ðerh rode
mundum per crucem.

gesmirvad oele halgvm þ is godcvnd . . . . . .
.v. Unctus oleo sancto id est diuina miseri . . . . .

f'drifeno voeron þ is hæðno frō vngeleaffvlnisse hiora
.x. Expulsi sunt id est gentiles ab infidelitate sua.

ende vorvldes þ is dægi domes
.y. Finis sæculi id est dies iudicii

hata wynnvng . . . . middv̄ hw . . . . . ꝥ is synnfvll . . . . on middvm
.z. Zezania in medio triticorum id est peccatores in medio
soðfæstra
iustorum.

mathe' hæfeð gecyðnisso . . . . tig ⁊ ðrio reglas
Matheus habet testimonia . . . . III. canones.
ðrio . . . .
CCC.V.

marc' hæfeð gecyðnisso ðrio
Marcus habet testi XXXVII

luc' regvlas ðrio
Lvcas . . . . . . cano . . . . CCC.V

regvl'
Ioh . . . .

NOTES.

The Durham Ritual having generally been quoted, in glossaries and philological works, with the numbering of pages and lines of Stevenson's edition, it has been found convenient to preserve in the new edition the arrangement of pages and lines of the earlier one. This has been done even where Stevenson's text, in some matters of slight importance, does not follow the practice of the manuscript; so *e.g.* in giving a strophical arrangement to the Latin poetical texts (pp. 111–112, 131–132, 135–138, 162–166) which in the MS. are written as continuous prose, and in printing as separate headlines a certain number of rubrics, notably in the unglossed portion of the MS. and in the pages 173 *sqq.* of the printed edition, which in the original are not separated from the bulk of the text.

The Latin Text has been printed in strict accordance with the MS. Evident false readings and mistakes have not been corrected, but will be observed in the notes below. Only in a few cases where a Latin word is disfigured by the omission of a letter such a letter has been inserted within brackets. The punctuation of the MS. has been reproduced as closely as possible. The common contractions of the Latin text have been expanded. The particles *autem* and *enim* are printed in italics where the MS. uses the well-known notes of abbreviation for these words. The cases where *est* is represented by the not uncommon abbreviatory sign have not been specially indicated; instances are to be found, *e.g.* 8, 11. 10, 7. 12, 4. 11. 19, 14. 20, 6. 21, 5. 22, 6. 12. 25, 2. 26, 11. 12. 28, 1. 5. 31, 21. 102, 9. 192, 5. 6. 193, 10. 194, 9. 11. 20. In some cases (*cf.* pp. 15–33 of the printed text) initials are missing, being very often indicated in the margin by ordinary letters. In such cases the initial has been added in the printed text within brackets. Where, instead of the regular unmistakable contractions for *deum, dominum,* the MS. has only a " d " with a mark of abbreviation, a " d' " has been printed in our edition, *e.g.* 2, 8. In the unglossed portion of the MS., notably p. 132 *sqq.* of the printed text, Latin words at the end of the versicles, etc., are sometimes not fully written out, but more or less clipped. Such clipped forms have been left unaltered in the printed edition, but the complete forms of the

words will be given in the notes below. Where clipped forms appear in GLOSSED portions of the MS. (chiefly pp. 166–184), they have been printed in their complete form, the most striking abbreviations being pointed out in the notes. The numerous LATIN RUBRICS of our MS. have been, in accordance with Stevenson's practice, printed in capital letters, independently of the varying type of writing used in the MS. The contractions in the rubrics have not been expanded, but indicated by the use of an apostrophe as a substitute for the wavy stroke of the original. These rubrics abound in curious scribal blunders.

In the glossed portions of the first part of our MS. (pp. 1–126 of the printed text) numerous corrections have been made in the Latin text in red ink by a later hand, perhaps the hand of the glossator. In our edition the Latin text is reproduced as thus corrected without any special indication of the corrections, nor would a complete enumeration of the corrected passages be of interest or value. Very frequently the corrector has added a tag to an "e," thus making it "ę," *i.e.* the equivalent of Latin "ae" (æ). The corrected forms generally accord with the accepted rules of Latin spelling, so *e.g.* quę, 1, 8. 4, 9. 6, 11. etc.; pulcrę, sanctę, vitę, 3, 12. 13; myrrę. 4, 7; multę, 5, 5; suę, 7, 14; continentię, 8, 10; tenebrę, 12, 10, etc. Occasionally, however, the corrector makes a mistake, as in the vocative sanctę, 36, 16, and a few other instances. Very often the corrector has added letters which have been negligently omitted in the Latin text. Examples of such corrections, with the corrections indicated by italics, are: generat*ione*, 3, 18; do*mi*nantes, 13, 18; prote*g*ente, 17, 11; miserer*e*, 18, 4; rep*e*llet, 20, 9; intro*i*uit, 21, 6; terre*ni*, 33, 18; cir*cum*det, 34, 4; exsurgen*tes*, 37, 1; iu*di*cium, 92, 9; fidu*ci*a, 93, 9; *im*munditia, 97, 14; ex*or*cizata, 100, 15; *in*corruptarum, 104, 15; exor*n*ari, 105, 10, etc. Sometimes the correction has a grammatical import, *e.g.* magnifica*vi*t, 78, 14; senti*a*mus, 54, 6. In thesaurizavit, hereditavit, 45, 17. 18, a red "v" is written over a black "b" (-abit). In "cui" 125, 12. "c" is written over "q" (qui), etc. Syllables or words erroneously repeated by the writer of the Latin text have generally been underlined in red ink or otherwise deleted by the corrector; thus lętantem, 97, 8, has been corrected from lętantantem; colimus, 51, 5, is written twice in the original Latin text; before passionis, 23, 14, the Latin text has originally an erroneous passio, etc. A few instances, where the correction as compared with the original writing offers some interest with regard to the glossing, will be discussed in our notes below.

The GLOSS has been printed in the closest possible accordance with the original. No emendations of evidently miswritten forms have been attempted. The gloss has been reproduced as it stands in the MS., and the corrections observed which have been made by the glossator himself, who in numerous cases (all of them mentioned in our notes below) uses dots, generally two but occasionally only one, to mark a deletion, and sometimes makes additions over the line. The common letter "w" has been used for the runic character of the original. When the words "day" or "man" are, in the MS., indicated by the well-known runic symbols, our printed text gives *dæg* and *monn* in italics. The glossator sometimes adds a case ending to the runic symbol. Where no such ending is found in the MS., our edition leaves the word uninflected even if the context would make us expect a genitive or dative case. As is generally the case in Old English interlinear versions, the Ritual gloss is exceedingly arbitrary in joining or separating the parts of compound words or words with prefixes. In this respect some degree of normalising is necessary in a printed text, though it is not always easy to avoid some slight inconsistencies.

The gloss of the Ritual abounds in abbreviations and contractions. These are indicated by the glossator by the use of curls or strokes placed over the abbreviated word. There are two different types of curl used for such a purpose in our manuscript. By far the commonest of the two is a waved stroke of somewhat varying shape and size. The other mark is a short, slightly rising stroke with vertical tags at both ends, the one to the left pointing upwards and the other downwards. The latter sign is a common and well-known mark for an omitted *m*, and is, indeed, used in the Ritual gloss exclusively for this purpose. It is, however, by no means regularly used in every case where an *m* is omitted, such an omission being very often, indeed much more frequently, indicated by the common waved stroke. In his choice between the two signs as marks for the omission of an *m* the glossator does not seem to follow any fixed principle. The waved stroke is no doubt most often used when the dative ending -um (-vm) is abbreviated, but even here the other sign is very far from rare, and frequently enough two datives in the same line of the gloss are marked with different signs; such instances are to be found *e.g.* 48, 11. 56, 18. 63, 1. 76, 12. 17. 78, 14. 168, 17. 170, 3. Where an *m* is omitted within a word the second of the two marks described above is probably more commonly used, and so also is the case in the preposition "from,"

but here, too, no consistency is observed. In our printed text the method adopted by Stevenson has in the main been applied, *i.e.* a short horizontal stroke has been placed over a vowel after which an *m* (and nothing but an *m*) has been omitted. These cases are as a rule perfectly clear.

Stevenson's practice has been adopted also in printing the common apostrophe for the waved stroke of the MS. in all other cases than the one just discussed. A few words may be necessary in defence of such a practice. The shape and notably the size of the waved stroke varies considerably in the MS. Its length sometimes corresponds to one, sometimes to two or more letters of the gloss. Even if it had not been strictly impossible to imitate in print the sign used by the glossator, the typographical difficulties would have been very great and the result in the end far from satisfactory. Little is therefore lost, and a great deal is gained in clearness of printing, by abandoning any attempt to reproduce the sign used in the MS. and replacing it by the simple and easily printed apostrophe.

The glossator does not seem to have followed any clear principle with regard to the PLACE he gives the waved stroke when used as a general mark of abbreviation or contraction. In the vast majority of cases there can, however, be no doubt as to the interpretation of his intentions. Very often the stroke is written over the last letter of an abbreviated word or prefix. But hardly less common are the instances in which the stroke is not placed over the last letter, but over a letter more or less distant from the final one, even where it is quite evident that the stroke is meant to indicate the clipping of the end of the word. To give a few examples, in the abbreviated -nis (printed -nis' in our edition) for -nisse, -nise, etc., the curl is sometimes placed over the "s," sometimes over the "i" or the "n," frequently written large enough to cover two or more letters. In the shortening "ve bid'," for "ve biddas," the curl may be written over the "d" or over any of the preceding letters. In the abbreviated genit. plur. of "apostol," 30, 14 (where only the ending -a is omitted), the waved stroke is placed over the third letter of the word. In all these innumerable cases the apostrophe has in our printed text been placed so as to indicate in an unmistakable way the character of the shortening; thus it regularly stands at the end of the abbreviated word where one or more final letters have been omitted. Any other method would have led to useless complications or confusion.

Numerous as are the waved strokes which the glossator had to write, it is hardly more than natural that he should have occasionally omitted

a necessary curl, or—and these cases are rather frequent—written a stroke without any intelligible purpose, perhaps only as a kind of flourish. Instances of omitted curls are, *e.g.* broð (for broðro), 12, 3; allm (for allmæhtig), 23, 1; wvt (for wvtedlice), 57, 17, and a few more. Our printed text in these cases faithfully reproduces the writing of the original. So also in the numerous instances, some of them rather puzzling, in which a curl is written without any apparent meaning. A few examples may serve to illustrate this irrational use of the waved stroke. A curl is placed over the last letter of some nom. acc. sing. forms like wop, 44, 10; fiond, 98, 11; friodom, 105, 2. So also over one of the last letters in some genit. sing. forms in *-es*, *e.g.* gidvoles, 34, 14; hæles, 35, 4; wæstmes, 105, 9; ymbstondennisses, 182, 9. Further over some genit. plur. forms in -a (here, possibly, at any rate in some cases, meant as a mark of contraction for a weak form in -ana, which is common in the Ritual); so *e.g.* over synna, 40, 11; swinca, 40, 15; fyra, 100, 10; scylda, 105, 9; bloda, 169, 1; biboda, 171, 4; ðohta, 192, 11. Adjective forms with apparently meaningless curls are genit. plur. haligra, 93, 5; dat. plur. lytlvm, 86, 11; weak gen. sing. masc. ðæs heista, 88, 6, etc. Some cases of particular interest will be mentioned in the notes below.

In the following notes the abbreviation "*c.f.*" signifies "corrected from." An "*r.*" (used only in notes referring to the Latin text) means "read," *i.e.* indicates the probable correct reading of a faulty word or passage. A "for" is often used with the meaning "miswritten for." "L." means "Latin"; "Vulg." is the Latin Versio Vulgata. "Migne" stands for the edition of Gregory the Great's Liber Sacramentorum, etc., in Migne's Patrologia Latina, vol. 78 (c.=column in Migne). The abbreviation "Greg." refers to H. A. Wilson's edition of the Gregorian Sacramentary (London, 1915), and "Gelas." to the same scholar's edition of the Gelasian Sacramentary (Oxford, 1894). "Franz" signifies Adolph Franz, Die kirchlichen Benediktionen im Mittelalter, vol. i–ii (Freiburg, 1909).

Many cases in which the glossator has added in the gloss—over (rarely under) the line—an omitted letter, offer nothing of interest and will not be enumerated in our notes. The following instances of this kind of correction may be noted, the added letter being indicated by italics. For an added *h* or *v* (*u*) the glossator often uses symbols well known in mediæval MSS.: 5, 3. iv*e*ro ; 5, 12. gifyll*d*est ; 6, 4. lic*h*oma ; 7, 14. eftnivuw*v*nges ; 14, 6. f'hæf*t*nise ; 15, 11. gi*h*elp ; 16, 8. gif*e*asta ; 21, 2. *v*na-

wriað ; 21, 6. calf*e*ra ; 24, 5. gitvi*e*da ; 25, 9. gi*h*riordiga ; 28, 10. *h*ræd; 34, 5. w*v*oe ; 40, 15. ðer*s*cincgra ; 43, 5. as*v*vn*c*gennisse ; 48, 8. ðeav*v*m ; 48, 9. wvld*v*rig ; 48, 11. gifea*i*ga ; 48, 15. w*v*tta ; 55, 2. *h*rife ; 67, 8. v*v*nia ; 68, 10. w*v*nvnisse ; 68, 16. hifign ; 68, 18. mo*e*der ; 71, 8. s*i*e ; 77, 10. w*v*ndra ; 77, 19. ðrov*v*nges ; 78, 4. ðrov*v*nges ; 78, 15. eavis*c*lica ; 84, 6. s*i*e ; 84, 8. larv*v*m ; 92, 12. halig*r*a ; 102, 5. giw*v*nna ; 103, 19. ði*o*s ; 104, 7. feoer*o* ; 104, 9. gim*o*etted ; 106, 7. vnw*v*tedo ; 106, 8. s*i*e ; 107, 15. w*v*ræðde ; 113, 20. ri*h*tnisse ; 117, 12. *h*rao ; 121, 16. di*o*vles ; 124, 14. lar*v*vm ; 126, 14. gimils*i*a ; 145, 11. w*v*yrmas ; 176, 16. earðe*s* ; 182, 14. *a*hof ; 192, 10. egena ; 193, 8. latw*v*a ; 193, 21. gelin*i*að ; 194, 5. embih*t*-men ; 194, 16. brycg*e*.

1. 8. gloriae (*cf. gloss*), *r.* gloria.—9. vnbyengo ; *the first vertical stroke of the second* n *is a little longer than the second stroke, but the letter differs fundamentally from an* r.—13. confundam (*cf. gloss*), *correct reading* infundam.

2. 3. duce reuelasti, *written* ducere uelasti, *but the gloss renders the correct L. reading.*—8. ðohtv̄, *last letter hardly legible.*—9. vnstondennisse, *probably for* vnderstondennisse.—15. vnderðiodo, *c.f.* wvnderðiodo.—18. mirabili, *probably for* -ile (Migne, c. 32; Greg. p. 12, *one MS. has* -ili).

3. 1. vsver', *curl over second* v, *probably miswritten ;* licxændvm (*or* licxiendvm ?).—8. salutare, Greg. p. 18 *has* saluatorem.—9. incensanter, *r.* incessanter.—10. wingeard, *c.f.* wingeardes (-es *being marked for deletion*).—11. fructum, *r.* -us; odoris, *r.* honoris (Vulg. Ecclus. xxiv, 23).—12. magnitudinis (Vulg. Ecclus. xxiv, 24, *has* agnitionis).—13. uitę (Vulg. Ecclus. xxiv, 25, *has* uiae).—18. generatione, *r.* -ones (Ecclus. xxiv, 28).

4. 3. svlfere, *c.f.* svlferne.—6. min min (*sic !*).—10. *L.* assequi *written* asse qui, *which explains the first gloss* (a se qui !).—15. giondvardedo, *c.f.* giondevardedo.

5. 17. accepit, *r.* accipit (*cf. gloss*); bradium, *corrected in red ink from* brachium (*r.* brabium *or* bravium, *βραβεῖον*, 1 Cor. ix, 24).

6. 4. æram, *r.* aerem.—13. ðrī ðas, *c.f.* ðrio ðasv̄.—16. *Before* mandatum Vulg. Rom. xiii, 9, *has* aliud.

7. 3. nostrę, *r.* -a.—5. tua *with gloss* ðinvm *added* (*incorrectly*) *in red ink over the line.*—9. obseruantium, *r.* -iam.—14. affectum, Migne, c. 53, *has* effectum.—18. *Before* scis Greg. p. 31 *has* pro humana.

8. 5. gimonigfalda, *c.f.* -dia.—11. est, *gl.* is, *incorrect reading* (*not in* Greg. p. 26).—18. svyppa, y *written over an* o *without any mark of deletion* (*perhaps to be read* svyoppa).—19. *Before* synnvm *a deleted* vsa.

9. 7. seruitutis, *r.* seruitiis; oestlice', *curl written over* c (*perhaps better printed* -lic'e ?).—11. Obsecrationis, Gelas. p. 16 *has* Observationis; gerlic', *c.f.* -lice.

10. 4. gifebið, *written as one word* (=gif he bið ?).—12. iustiam, *r.* iustitiam.—13. uiuificabit, *c.f.* -auit; *gloss* giliffæstað, *c.f.* -ade.—21. omni iustitia tua (Vulg. Dan. ix, 16: omnem iustitiam tuam).

11. 2. ðinv̄, *c.f.* -e.—21. yfle, *c.f.* yfele.

12. 14. giríne, *c.f.* gihríne; oportunitatis (Vulg. Ephes. iv, 29, *has* fidei).—16. ꝥte *added over line*; contristari, *r.* -are (Ephes. iv, 30).

13. 4. alle (*or* allo ?); hehseðle, *c.f.* -seðile.—8. omne, *r.* -em.—9. woerc god, *c.f.* woerce godv̄ (*but* ælcv̄ *not corrected*).—14. nomine, *incorrect reading for* neomeniae (Coloss. ii, 16).—18. dominantes (*cf. gloss*) *corrected in red ink from the proper reading* donantes (Coloss. iii, 13).

14. 3. feder, *c.f.* fæder.—6. exequamur (Greg. p. 28 *has* exsequatur).

15. 10. ðinvm, *c.f.* -e.—18. *Before* gibeadv̄ *a deleted* to vsv̄.—22. cunta, *r.* cuncta.

16. 2. gisceadest *or* -ades (*if dot over* t *means deletion*).—3. et ut, *r.* ut et (*cf.* Greg. p. 32).—19. 21. fæstinv̄, *c.f.* gifæstinv̄ (*dots over* g *and* i).

17. 4. giheald; e *more like an* o.—7. sig (!), *mechanical repetition of the end of the preceding word* (?).—8. vsra, *c.f.* vsig.—9. vnde *for* vnder.

18. 3. synnv̄, *probably miswritten for* synnfvllv̄.—4. givunna, *c.f.* -e; giðoncv̄, *probably miswritten for* giðonclv̄ (*cf.* 4, 12).—11. giðii, *c.f.* giðiie.—13. *L.* pro, *r.* per.—18. gratiam, *c.f.* gratiarum, *which explains gloss*; geafona, *c.f.* -ana.—19. caligosum=-inosum.—20. *Before* aldormen' *is a* ða *underlined for deletion.*

19. 14. quis; Vulg. Es. L, 10, qui.—17. astigeð, *c.f.* gistigeð.

20. 5. svel, *miswritten for* savel.—6. bonum; Vulg. Jer. Thren. iii, 25, *has* bonus; hyht'endū, *curl* (*unmeaning flourish* ?) *over* t.—11. scrutetur, *r.* -emur.—12. cumanibus=cum manibus.—15. claribus, *incorrectly for* clamoribus (Jer. Thren. iii, 56); breht'v̄, *waved strokes over* t *and* v (*perhaps for* brehtnissvm ?).

21. 4. per amplius, *written* peramplius, *which explains the gloss* (Hebr. ix, 11); wistfæstlice, *miswritten for* wisfæstlice.—5. giscæpp'es, *curl over second* p.—6. *Before* proprium Vulg. Hebr. ix, 12, *has* per; agenligc, *end of word indistinct.*—9. *After* arbitratus Vulg. Phil. ii, 6, *has* est.—11. similitutinem=-udinem.

22. 2. eco, *c.f.* ecnise; passus, *r.* passos (1 Pet. v, 10).—4. worlda, *c.f.* -e.—11. fearr, *c.f.* fearre.—12. *After* quem Vulg. Gal. vi, 14, *has* mihi.—

14. Deus, *r.* Quesumus (Greg. p. 42).—19. vn gaa, *probably* (*with curl omitted*) *for* vndergaa.

23. 3. ðrownges, *c.f.* ðrowenges.—11. gifrēmo (*or* -a ?), *c.f.* -e.

24. 3. *After* vitam, Migne, c. 81, *has* te, *but* te *missing* Greg. p. 48.—4. ðín, *c.f.* ðínv̄.—6. vngaa, *cf.* 22, 19.—10. condemnationem, *r.* -one.—13. go, *for* god.—20. giselenisses, *c.f.* -nissese.

25. 2. dexteram, *r.* -a (Coloss. iii, 1).—7. dærsto, *c.f.* -a.—9. aldv̄ *c.f.* -es.

26. 5. gifvlwwado, *c.f.* gifvlgwado; sunt, *r.* sumus (Rom. vi, 3).—7. morte, *r.* -em (Rom. vi, 4).—11. destruatur, *miswritten* destratur.

27. 12. *Before* christo Vulg. Eph. ii, 5, *has* in; giwoehte, *c.f.* awoehte.—14. curamus, Vulg. Hebr. xii, 1, *has* curramus ad.—21. faciatis, *miswritten* fciatis.

28. 2. sig, *c.f.* gisig (*dots over* g *and* i).—5. *Over L.* de *is an* o (*first letter of the word* of) *marked for deletion*; feder, *c.f.* fæder.—9. lefosta, f *written over line.*—12. *First* bearno, *c.f.* bearnas.—16. *L.* lorica *glossed* helme, *but gloss underlined for deletion*; galea, *to which this gloss would be suited, is left unglossed.*

31. 10. gerlice, *or* -lico? *End of word faded.*—17. g gladas, *second letter* (i) *gone.*—20. rǽc, *c.f.* girǽc (*dots over* g *and* i); ðiðer (*sic*!).

32. 1. missenlic'e, *curl over* c (*perhaps for* missenlicnisse).—2. gigeadridest, *middle of word indistinct and slightly erased*; ana', *curl over* n.—3. arfæst, *probably* (*with curl omitted*) *for* -nisse.—8. berendlic'e, *perhaps for* berendlicnisse.—10. *One leaf lost here in MS.*—12. mildheart, d *over a not deleted* t.—19. Repelle, Greg. p. 67 *has* Depelle.

33. 1. eostorlicv̄, *c.f.* -lico.—12. heofon, *end of word indistinct.*—16. promouetur, *r.* -eatur (Greg. p. 68).

34. 2. gimers (*sic!*); gifea, *c.f.* gifeaga.—3. perpetua, *r.* -tuo (Greg. p. 68).—11. wiðsæccende, *second* c *written over a* g.—18. largiente, *miswritten* lagiente.—20. ut *written twice.*

35. 3. sittende, *c.f.* -endv̄.—8. ut, *r.* et (Greg. p. 67).—21. god, *c.f.* gode.—22. scip, *c.f.* scipo.

36. 5. eius, Vulg. Jer. v, 1, *has* ei.—12. *Before p.* 35 *of MS. eight leaves are lost.*—14. distinge=-gue.—16. agamus, Greg. p. 226: tibi agimus.—17. tidv̄, *c.f.* tido.

37. 5. gigibrehta', gi *written at the end of a line and carelessly repeated at the beginning of the next line.*—11. drih', *c.f.* drigh'.—16. *Corner of page torn away; the missing word is* omnis, *gl.* ælc.—18. nedðærfo, *c.f.* -a.

38. 3. inenarrabile, *r.* -ili.—4. nobis, *r.* noctis (Greg. p. 227).—7.

bibodana, *c.f.* bibodvm.—14. . . irra, *beginning of gloss* (*no doubt* afirra) *faded.*—16. *Before p.* 37 *of MS. five leaves lost.*

39. 2. *After* et Greg. p. 131 *has* te.—3. tota, *r.* -o.—9. *After* pia Greg. p. 129 *has* tibi.—11. ræc, *almost illegible.*—12. *First* tuam *not in* Greg. p. 130; postulandi (*cf. gloss*), *r.* -anti.—16. quid, *r.* qui de (Greg. p. 122).—20. tribuęs, *r.* -as.

40. 4. vnde, *for* vnder.—9. oestigvm, *c.f.* -igo.—12. obsoluat, *r.* absoluat.—14. armra, *first two letters indistinct.*—15. lecedoma, *perhaps c.f.* -domana.

41. 1. nouis=non uis.—6. boensendes, *c.f.* beoensendes.—21. cvoemlic, *c.f.* -lice.

42. 5. ad, *r.* da (Greg. p. 124).—6. asvngeno, *c.f.* -vno.—16. *First* Deus, *r.* Quesumus (Greg. p. 124).—17. aferte=averte; ðeaðsynnignise, *miswritten for* deað . . .—20. propitius actio, *r.* propitiatio (Greg. p. 124).

43. 1. . . . . oe . . . (?), *illegible.*—2. miltheortnise, *hardly legible and several of the following glosses totally faded.*—5. voæs, *or* væs *corr. to* voes (?); flagilitatis, *r.* fragilitatis. *The curious L. form explains the gloss* (*cf.* 42, 6).—10. tribulatis, Greg. p. 125 *has* tribulantibus; cvoemlice, *c.f.* gicvoemlice (*dots over* g *and* i).—15. correptione, *r.* -onem (Greg. p. 125).—20. cyrentium, *r.* cyrenensium (Act. vi, 9); ða, *c.f.* ðar.

44. 2. viðs . . . de, *middle of gloss* (*no doubt* viðstonde) *faded;* spreccen . . . , *end of gloss* (spreccende) *illegible;* quae, Vulg. Act. vi, 10, *writes* qui.—3. *Gloss to* intendens *illegible.*—4. 6. ad, *r.* a (Act. vii, 55, 56).

45. 8. alius, *r.* -os.—9. inituit, *r.* enituit (Gelas. p. 6).—12. obuiauit, Vulg. Ecclus. xv, 2, -abit.—13. arwyrðo, o *over an* e.—14. impleuit, Eccl. xv, 5, adimplebit. *So also for* 15. induit, 17. thesaurizavit, 18. hereditavit Vulg. *has future tenses.*

46. 5. Cibauit (*cf. gloss*) *for* -abit (Ecclus. xv, 3).—17. monigfald'cor, *waved stroke over* -gf-, *but probably shortening of* monigfaldlicor.—20. onlece, *probably c.f.* vnlece.

47. 3. dæges; *MS. has runic symbol with an added* ges.—9. ondliotvm, *c.f.* ondwliotvm (*dot over* w).—15. feoro, *c.f.* feorti.

48. 5. ðroveras, *c.f.* -eres.—9. *After* magnus Greg. p. 15 *has* in magnis.—11. saldon, *c.f.* gisaldon (*dots over* g *and* i).

50. 2. ðrovnge, *c.f.* ðrovenge.—3. ðinv̄, *c.f.* ðinre; gimoedo, *curl over last letter.*—*Second rubric:* agnetis, *c.f.* -ete.—7. beati, *r.* -ae; et, *r.* eius (Greg. p. 21).—10. prouectum=profectum (Gelas. p. 164).—14. vnrehtvis'se, *probably for* -visnise.—16. ða ðe, *miswritten for* ðv ðe.

51. *Second rubric:* MAI' *for* MART'.—8. valentini, *written* valenni *and incompletely corrected.—Fourth rubric:* adnuntio (!), *r.* -iatio.

52. 5. donatione, *r.* dona tuae (Greg. p. 69); *before* giselenise *the word* gefe *seems to have been erased.*

53. 4. perterbant, *r.* -turbant.—9. drih, *echoing preceding word.*

54. 3. gicegað sie, *contamination of* gicegað *and* gicegad sie. *Fourth and fifth rubrics:* iiii, *r.* xiv; iii, *r.* xiii.

55. *First rubric:* vigigilia (*sic!*) *for* vigilia.—3. sanctificate, *miswritten for* sanctificaui te.—14. *Before* fearra *an* o *has been deleted* (*first letter of the word* of).—16. bisinde, *second* i *not quite clear.*—17. við *written over* to, *perhaps meant to replace it.*—19. arisað, *c.f.* girisað.—20. *Before* driht' *a deleted* gode; clegi, *r.* elegit (*a* t *seems to have been erased*).

56. 14. steft, *miswritten for* stefn.—15. milthearta, *or* -heart?—19. mereamur, *r.* -atur.

57. 9. *After* svm *a deleted* oðer.—10. onfenge, *c.f.* onfoe.—16. widvo, *c.f.* -a.

58. 5. hræðlice, *c.f.* hræððe; ða, *c.f.* ðara.—8. estimabat, Vulg. Act. xii, 9, *has* existimabat.—11. honde, *c.f.* hondv̄.—14. peruenire, *corr. in red ink from proper reading* preire.—15. peruenire, *probably miswritten for* preueniri (*cf.* Migne, c. 123).

59. 5. gilædedv̄, *c.f.* gilæddedv̄.—10. astetted, *miswritten for* asetted.—11. *After* nulla *one word missing* (recipiat, *cf.* Greg. p. 88).—15. aldormonnv̄, *c.f.* alldor-.—17. symlvng, *c.f.* -vnge (*dot over* e).

60. 2. saluemini, *r.* -amini (1 Cor. xv, 2).—4. gicliopad, *c.f.* -ed.—5. *Before second* am *a deleted* ic.—10. erning *seems corr. to* herning *by adding sign for* h; cosummaui (*sic!*).—15. *Second* ore, Vulg. 2 Tim. iv, 18: opere; muðv', *end of word indistinct.*—16. regnum, Vulg., *loc. cit.:* in regnum.

61. 2. *After* quibus *one word missing* (*probably* utitur, *cf.* Gelas, p. 183).—3. aldorm', *c.f.* alldorm'.—6. strongrvm, *seems indistinctly and incompletely corrected to* stronglicvm.—12. worvldv̄, *c.f.* -do.—15. ðirde, *c.f.* ðirdvng.—17. boegra, *c.f.* boegera (*dot over* e); ecelices, *c.f.* æcelices.

62. 1. patrocinia, *r.* -io (Greg. p. 89); ecelicv̄, *c.f.* -lica.—5. *After* quesumus, *r.* ut.—10. halga, *c.f.* halgwaras.

63. 9. mersiað, *c.f.* gimersiað (*dots over* g *and* i).—11. monigfallic', *c.f.* -lice.

64. 1. *Before p.* 61 *of MS. one leaf lost.*—8. giteledv̄, *c.f.* -edo.—12. dispectis=despectis.—15. eaðges, *for* eadges.

65. 5. bisinv̄, *c.f.* -ino.—11. gireste, *c.f.* -ræste.—12. Eradicaui. Vulg. Ecclus. xxiv, 16 : et radicaui ; partes, Vulg.: parte.—15. 16. 18. exalta, *r.* exaltata (Ecclus. xxiv, 17–19), *cf.* p. 139.—16. montem, Vulg.: monte.

66. 5. ist (*sic !*).—6. oraatio (*sic !*).—11. arwyrde, *for* -ðe.—14. de se genuit, *written as one word and evidently mistaken by glossator for* designauit, *whence gloss* gimercade.—15. f'gef, *c.f.* f'gefi.

67. 5. cælestibus, *r.* cælesti (Gelas, 193).—12. dæges ; *runic symbol with added* ges.—14. ecclesia, *r.* -ae.—16. ðroes, *miswritten (echoing preceding word) for* ðines. *Fourth rubric :* viii, *r.* ix.

68. 4. symlinga, i *over a* v.—7. vndeadlicnise, *c.f.* -licenise.—13. *Gloss to* prodiui *impossible to decipher.*—14. no, *c.f.* ne ; cisus, Vulg. Ecclus. xxiv, 21, *has* incisus ; laboraui, *probably miswritten for* uaporaui (Ecclus. xxiv, 21).—18. matri, Vulg. Cant. vi, 8, matris.

69. 4. natiuitate, Migne, c. 137 : in nativitate.—5. conplacatus, *not in* Migne, *loc. cit., but found in* Greg. p. 100.—16. 17. *Curls omitted in* ðingvn (=ðingvnge) *and* tovea (=tovearde).

70. 4. oestig, *c.f.* -igo ; arwyrðed, *probably for* -eð.—8. cuntis= cunctis.—12. *One leaf lost in MS.;* við *written over* mið.—15. hæbbend, *c.f.* -ende.—19. eadgo, *c.f.* -es.—20. lombes, o *written over an* e (lembes).

71. 8. muniamur, *r.* -iatur (Greg. p. 105).—9. hehengles, *c.f.* -engeles.

72. 6. gigladia, *c.f.* gilgladia.—13. deðinge, *c.f.* -inges.

73. 8. wvldrig, *c.f.* -iga.

74. 4. ecv̄, *c.f.* ece.—13. suffragia, *r.* -gio ; gifroefre, *c.f.* -eð.—17. cotidiana, *r.* -ano.

75. 11. ascilda, *miswritten for* ascildad.—16. wvldrigo, *c.f.* igv̄. *First rubric :* Octb', *r.* Nov.

76. 11. gilomlicv̄, *c.f.* -lico.—12. orsorgv̄, *c.f.* -o.—14. fader (*sic !*).—16. ðæs, *c.f.* his.

77. 8. credentium, *incompletely corr. from* credent eum, *which explains the gloss.*—13. gise, *for* gisel.

78. 8. ðingvnge, *c.f.* -enge.—10. holpeno, *c.f.* aholpeno (*dot over* a).—12. tribus, Vulg. Ecclus. liv, 26, tribubus.—13. gratia, *r.* -am.—15. placuit, *incorrectly for* placauit (Ecclus. xlv, 2).

79. *Rubric :* andreo (*sic !*).—18. efficiat, *r.* -atur ; *gloss (evidently* gifremma) *in part illegible.*

80. 3. inpende, *r.* -as (Greg. p. 112).—12. oesto, *c.f.* oestigo.—16. *Several glosses totally faded.*—*First rubric :* sc'i (*sic !*).

81. *First rubric partly faded.*—1. ðone, *c.f.* ðe ; rehto, *c.f.* a.—4. *Second*

ut, *r.* et (Sap. x, 12).—5. potentia, *r.* potentior (Sap. x, 12).—12. wolceno, *c.f.* wolgceno.

82. 1. cyme *and* gefe *almost illegible.*—2. *Before* gimersiga *a deleted* ve.—14. viðermoednisvm, *c.f.* -nvsvm.—17. apostolum, *r.* apostolorum.—20. *After* gitimbrað *a deleted* gie; *before* spiritu Vulg. Eph. ii, 22, *has* in.

83. 2. *Corner of leaf torn away. The mutilated word is* dona (Ephes. iv, 8).—8. unitate, Vulg. Ephes. iv, 13: unitatem.—12. wvldrigo, *c.f.* gwvldrigo.—19. ðino; o, *c.f.* r.

84. 5. symle; l *c.f.* s.—11. muniti, *r.* -ita (Greg. p. 88); gitrȳmedv̄, *c.f.* -edo.—14. sensum, *r.* sensu (Ecclus. xiv, 22).

85. 5. giriodo, *miswritten for* giriordo.—7. mengo (*or* menigo ?).—11. bið *twice repeated.*—14. patrocinio, *r.* -ia (Migne, c. 163); fadorlicv̄, *c.f.* -lico.—21. dæges, *runic symbol with an added* ges.

86. 9. extermini, *r.* -ium (Sap. iii, 3).—17. harundine, *corr. in red ink from* harundineto; cito *added in margin* (Vulg. Sap. iii, 7: in arundineto discurrent).—19. giricsað, *c.f.* -as.

87. 4. quorum *not in* Migne, c. 163.—5. prumtis=promptis.—6. premus *for* præimus (Migne, *loc. cit.*). *Under the letter* u *is, in red ink, an* i, *which explains the gloss* meardv̄ (=premiis). *Third letter of first gloss impossible to decipher;* giðrycge *would correspond to a mistaken Latin* premimus. *Before* gi- *traces of a gloss, probably* ve.—11. gihaldes *indistinct.*

88. 1. muneantur=-iantur.—*Rubric:* confessores, *r.* -is.—16. stencg; c *over* g (*perhaps to be read* stenc).

89. 2. abba, *c.f.* habba.—9. hernisse, *c.f.* -nissv̄.—12. *L.* precipue *in MS. divided between two lines* (preci-pue), *which explains the first gloss.*—13. gi . . . ld; *middle of gloss* (*no doubt* giscild) *illegible.*

90. 13. awordeno, *first* o *over a* v.—15. sacerdhad, *c.f.* sacedhad.

91. 1. habemus, Vulg. Hebr. iv, 14, *has* habentes.—6. 10. ondetera, *c.f.* -ere.—15. sie, *c.f.* gisie.

92. 4. smeavng', *c.f.* -vngo.—5. ofoeð, *miswritten for* onfoeð. *Before this word a deleted* hia.—10. promissiones, Vulg. Sap. v, 22, *has* emissiones.—13. dæges, *see* 85, 21.

93. 13. giseleð (*or* -ið ?).—17. *Before p.* 89 *of MS. two leaves lost.*

94. 1. mildeldelice (*sic!*) *for* mildelice.—2. synnv̄, *c.f.* -a.—7. ut, *r.* et.—12. ecv̄, *c.f.* -*e*.—14. *The gloss to* ligno crucis *not quite clear. No gloss over* crucis; *over* ligno *stands* rode, *and, crowded in over this word,* trees.—17. viðirwearðnisv̄ *for* -weardnisv̄.—18. blodes, *echoing of preceding*

word instead of correct gloss bearnes.—19. *Between L.* cælestium *and* angelorum *one word* (collegium, *see* Migne, c. 201) *is missing.*

95. *Rubric:* B'=benedictio.—4. *L.* ac laudari *divided between two lines and written* a claudari. *The glossator, evidently thinking of* claudere, *has written* bityned; palma', *or* paelma' (?) (*dot over* e).—8. fructum, *r.* -u; apparare, *r.* -ere (Greg. p. 46).—11. tanas, *c.f.* danas.—16. scæres', *curl over* r.—18. atque, *etc., as in* Migne, c. 233, *but evidently incorrect, cf.* Migne, c. 520; *see also* Greg. 138.

96. *First rubric:* renuntianus (*sic !*), *over the end of which is scratched* -antibus.—3. da, *r.* des.—4. eum, *r.* eo.—6. uirtutis; *after this word there is a word* (incrementa) *omitted. See this paragraph in* Greg. p. 139; *the faulty readings of our text are also found in MS. C of the Gregorianum.—Third rubric:* tonsorati est (*sic !*).—13–16. *L. text partly corrupt.*—15. dilectio, *r.* -one.

97. *Third rubric:* an'q'is=antiquis.—12. insecrete, *r.* insere te (Greg. p. 221, *and* Franz, i, 622).—13. girinado, *c.f.* gihrinado.—14. omnium, *r.* omni.—15. tempora, *r.* -ore.—19. fetelsco, *c.f.* fætelsco; indulgentiæ, *r.* -entia.

98. 1. *L.* auorigine (*sic !*) *for* a uoragine. *The curious form, reminding of* ab origine, *explains the gloss* frō frymðe.—3 sqq. *L. text in part corrupt* (*cf.* Franz, i, 622).—4. *L.* sceneris, *r.* serenis (*sc.* oculis); *cf. p.* 99, 17. *and p.* 148; smyltlicvm *crowded in under the first gloss.*—6. utentibus ea ipse; Franz, *loc. cit.:* utentes eisdem ipsi.—7. efficere, Franz, *loc. cit.:* effici.—9. voeligstydende, *c.f.* voeglig-.—13. pro quo, *etc., evidently incorrect; probably* per cooperantem (Franz, *loc. cit.,* cooperatorem).—16. arbore, *r.* -em.

99. 4. *After* ut *probably* sit *omitted; cf. note to p.* 130, 18.—5. giriord, *c.f.* giriorde.—10. gustauerint, *written* -erin.—12. *In the margin of the paragraph* Benedic domine creaturam, *etc., the following words are written in black ink:* Ærest halga water ⁊ salt. ⁊ siðþan sing þonne. A'. Asperges me d'. mid þæm sealme. Miserere mei. ⁊ þisne coll'. ⁊ pax huic domui. et deus misereatur. ⁊ þisne coll'. *This marginal note and the corresponding one on p.* 100 *have neumes.*—13. generi, *c.f.* -eris.—14. onfoe, *c.f.* -foeð.

100. 1. ut his, *etc.; L. text corrupt, cf. p.* 148, 11; *see* Migne, c. 232, Greg. p. 220, *and* Franz, i, *p.* 608.—4 sqq., *cf. p.* 148, 17 sqq., *and see* Franz, i, *p.* 608.—4. *In the margin of the paragraph* Benedic, *etc., the following is written in black ink:* Siðþan þisne A'. Benedic deus noster domum istam

et omnes habitantes in eo quia tu domine dixisti pax huic domui benedic domine timentes te pusillos cum maioribus benedicti uos a domino qui fecit celum et terram . . . . . . (*a few more words follow which are illegible*).—8. ðinv̄, *written over* [spiri]tui.—10. flammas ignum (!), *corrected in red ink from* flamma signum.—14. christe, *r.* -i.

101. 9. vtmesto, v *written over a* y.—12. hevm, *last letter not quite distinct.*—15. regnat, *r.* -as.—16. ða ðe *for* ðv ðe.

102. 6. eandem manu (*sic !*).—11. ea, *r.* eam.—17. susanna, *over* u *a* b, *i.e.* subsanna (!); falsa, *r.* -o.—21. *L. text confusedly written and incompletely corrected. Correct reading probably* corde indurato.

103. 2. uoluerit, *c.f.* noluerit.—9. indulgentiam, *r.* -entia.—15. gisetnise, *c.f.* -nisv̄.—18. bonorum, *r.* -arum.—19. 20. *L. text corrupt. Correct reading* (*cf.* Migne, c. 173) *probably* : . . . . . . qua famula tua illa pro conservandae castitatis signo se adoperiendam; Greg. p. 183 *has* quam.

104. 2. collocasti, *r.* -auit.—17. eandem (*sic!* Greg. p. 184 *has* eundem).

105. 2. givalla, *c.f.* -vallia.—8. quo, *r.* quod.—10. uirginitas, *r.* -atis (Migne, c. 174).—11. consortium, *r.* -tio (Mignc, *loc. cit.*).—14. 15. *Correct L. reading* (*see* Migne, *loc. cit*) *probably :* . . . . . . inchoati operis consummatum effectum.—17. hostis=hostiis.—19. aduentum, *cf.* Migne, c. 174: in adventu regnum celeste; mereamur, *r.* -atur.

106. 1. *After* illius *probably* quam *omitted* (Gelas. p. 159).—2. sociam, *r.* -ans.—4. ueniente, *r.* -enti.—5. *End of line evidently corrupt.*—7. tibi *not in* Migne, c. 174.—9. quid, *r.* quod.—10. propitius, *r.* potius (Greg. p. 120).—15. erat; Vulg. 1 Cor. vi, 16: erunt.—16. Omnem, *r.* -e.

107. 2. *First* est *r.* sunt (1 Cor. vi, 19).—4. magna, *r.* -o.—9. s . na, *second letter gone* (=sona).—13. negotionem, *r.* negotiationem.—14. contumelias, *r.* -iis.—15. misit, *r.* missis.—17. inuitatę, *r.* -ati; gilaðado, *c.f.* -ade.

108. 7. sacro, *r.* -a.—9. V.D.=Vere dignum.—10. iocce; *written* wocce *with an* i *over* w, *and perhaps to be read* iwocce, *cf. p.* 109, 16.—11. adoptionem, *r.* -um; conubium, *r.* -iorum.—16 sqq. *L. text faulty, but faithfully rendered in the gloss* (*cf.* Greg. p. 121. 17. producere, *r.* per-. 18. tua, *r.* qua).

109. *With text of* Benedictio *cf.* Greg. pp. 121, 122.—7. uiri, Greg. p. 121 *has* uirili.—8. dies iungi (*cf. gloss*), *evidently miswritten for* disiungi.—9. *Gloss to* coniugalem *partly illegible* (*probably* gisinigsciplice).—10. ci . . ces (=cirices).—16. gitrȳmeðo, *for* -edo.—17. imitatrisque, *r.* -trixque; *glossed as if*=imitarisque; sanctorum (*cf. gloss*), *r.* -arum.—20. gyltincges, y *written over an* i.

110. 1. brydsceam' (*waved stroke over end of word*). *Last letter doubtful, being cut in two by downgoing stroke of* n *in L.* nexa. *Taken as a whole, the letter is decidedly most like an* m, *but the glossator, after beginning the letter and hitting on the down-going stroke, may have made a fresh start, in which case the letter might be an* n (brydscean') ; *L.* conactus, *miswritten for* contactus (*cf.* Migne, c. 263 *and* Greg. p. 122), *but perhaps understood by glossator as* conatus ; gifliie, *end of word doubtful.*—4. *After* beatorum *one word* (requiem) *missing.*—6. ðirðan (*sic ! last letter uncertain*).—7. nobiscum, *r.* uobiscum (*as glossed*).—8. Deus, *r.* Quesumus.—9. *r.* amore comitare (Greg. p. 122); gilefedlicv̄, *c.f.* gilefedra.—19. hoc, *r.* hunc.

111. 1. 7. uiuent, senescent, *for* -ant.

112. *Rubric faded, few traces left. Wanley reads:* ad ferrum benedicendum.—17. ostendem, *r.* -ens.—18. *One word gone* (incendio, *cf.* Franz, ii, 367).—23. famulum tuum, *r.* famulo tuo.—24. 25. *The words* tuum *and* tuis *evidently superfluous* (Franz, *loc. cit.*).—27. ut tactus *and the following lines corrupt* (Franz, ii, 368 : ut et actum eius furti criminis [pro] cuius inquisitione hoc agitur, consentiens exorrescat, et manus eius aut pedes comburentur, nec minus quatenus, si iustus est, immunis uero huiusmodi crimine liberetur et illesus permaneat).

113. 4. Adiuro te, *etc., form in the MS. one paragraph with the preceding lines. The text is evidently corrupt in some places.*—5. creaturæ, *r.* -ura.—6. trementum, *r.* -endum.—10. thrones, *r.* -os, *or perhaps* thronorum dominationum principatuum.—12. ðysenda, *c.f.* -ende.—15. scripturas, *for* -ores (?).—22. illa, *r.* -o.

114.—1. creaturi, *r.* -ori (*glossed as if* -urae).—2. 3. *Faded and difficult to read. The incompletely deciphered L. words are probably* commissum eius (*correct reading would be* csse) *and* uoluit.—*In the* " halsuncge " *the words and endings printed within brackets are in the MS. written over the preceding words. There is a certain inconsistency in the use of* ð *and* d, *the latter being written instead of the former in* ða *and* ðrinesse (*l.* 3). *In the word* ꝥe (*l.* 6) ꝥ *is carelessly used for* þ. *The letter* y *in* þys (*l.* 8) *is written over a* u. *In* gewyrhtū (*l.* 9) h *is written over the line.*—*Second rubric : Taking into account the occasional use of* d *for* ð *in the* halsuncge *and in some of the Old English rubrics in this part of the MS., it is possible that* wyrde *may stand for* wyrðe. *The same applies to* huntade *in the first rubric, p.* 117.

115. *First rubric :* ðis, *written* dis.—*Second rubric :* reda (*end of word not clear*) ; *last word illegible.*—17. filii, *r.* fili.—18. sancti, *probably for* -e.

116. *Rubric : Beginning illegible : the words* ða *and* ðe *written* da

and de.—17. gihælgia ; gi- *perhaps dotted for deletion* (?).—19. aquę, *probably for* quæ.

117. 1. tuo, *r.* -a.—5. astr . gdnise, *one letter* (*no doubt* o) *gone.*—6. benedicti, *r.* -æ ; vætres *written over a deleted* ⁊ æc, *i.e. glossator has first read* atque.

118. 2. ða ðe, *c.f.* se ðe.—11. gisc꞉ęft, *c.f.* -fto ; aqua, *r.* -æ (*cf. gloss*); vttres (*sic !*).—19. sqq. *L. text probably corrupt;* benedictiones, *r.* -em.—20. utuntur, *written* utntur; *over* ut- *a deleted* ꝥte.

119. 8. sqq. *L. text in places evidently incorrect.*—9. Latrinibus (*sic !*). *Before* ðeafv̄ *traces of another gloss.*—12. vynst, y *over an* i ; propheta, *for* -æ.—14. apas, *r.* -es.—18. sqq. hanc *written over* hunc ; *in the words* famulum, tuum, eum, *an* a *is written over the* u *of the ending* -um *to indicate the parallel feminine forms.*—20. septiformis, *r.* -em (Greg. p. 58).

120. 3. spiritus, *for* -u.

121. 4. gihrined (*or* -en ?).—7. *Before* aquę *the word* creatura *omitted* (Migne, c. 231).—9. effugandum, *r.* -am.—10. *After* explantare Migne (*loc. cit.*) *has* valeas, *and so also* Franz, i, 146 (*yet the word seems to be missing in some MSS., and is not found in* Greg. p. 219).—14. preparata, *r.* -ato.—19. noxia, *so* Gelas. p. 285. Greg. p. 219 *has* noxa.

122. 1. autem, *r.* aut ; incolomitate, *r.* -ati (Greg. p. 220).—3. *Before* nominis Greg. (*loc. cit.*) *has* tui.—5. *Illegible L. words,* inuictæ, imperii, *cf.* 147, 15.—8. expugnans, *r.* -as.—13. pellator, *r.* -atur.—18. uisitat, *r.* -tet.

123. 1. nobis *superfluous* (*cf.* Greg. p. 220).—4. *Incompletely deciphered words :* salubritate manentes ; *end of line should be* ipsi tuum semper sint, *cf. p.* 100 *and p.* 148.—8. *L. text corrupt ; read* . . . . . . maiestatis tuæ pellantur (Greg. p. 220).

124. 2. *L. text illegible ; probably* transire fecisti, *divided* transi refecisti, *which explains the curious gloss.*—7. vnbindeð, *c.f.* on-.—14. gitrivao (*sic !*).—19. largiatur, *r.* -aris.—21. peccatori, *r.* -ore ; armvm, *c.f.* -ne. *L. text evidently here incomplete.*

125. 1. respe . . . . . , *r.* respexeris.—11. sqq. *This paragraph is named by Wanley* Oratio contra virus. *Only faint traces of a rubric visible.*—15. *Before* uincitur *one word seems missing* (Franz, i, 306, *has* regulus).

126. 19. uirginis, *r.* -ine.

127. *Second rubric :* ascentio, *for* -ione.—12. delectorum = delictorum.

128. 1. corde, *r.* -a.—8. sanctę, *r.* -a.

129. *The numerous crosses are in the MS. placed above the correspond-*

ing words. The text of the Benedictio *is in places hopelessly corrupt. Cf.* Franz, i, 598 sqq.—4. perenne, *r.* -enni.—24. spelndoris, *r.* splendoris (*so also* 130, 7).

130. *First rubric: Faint traces of some additional letters. Wanley reads* Benedictio panis frumen . . . . .—11. unæ (*sic !*), *r.* uuæ.—13. ea, *r.* eos.—14. percipere, *r.* -cipi (Migne, c. 129, *but* Greg. 92 *has* ea . . . . . . percipere).—16. . . . . . . ebic, *r.* Benedic.—18. *L. text corrupt, cf.* Franz, i, 268: ut sit domus eiusdem abundans in annuum alimentum gustantesque ex eo accipiant . . . . . . *Yet, according to* Franz, i, 269, *the text of this benediction greatly varies,* dominus *appearing for* domus *in some MSS.*—22. pomas (!).—23. Franz, i, 379, *has* tam arborum quam herbarum.

131. 1. uestram, *r.* uitam; salubre, *r.* -em (Franz, i, 611).—3. ab hic; Franz, *loc. cit., has* hinc; bibere tuæ, *r.* biberetue.—4. necessaris= -ariis.—5. sanitas, *r.* -tatis.—*Hymn, v.* 5. calaphos, *r.* colaphos; *v.* 10. uitam quae, *r.* uitamque, *cf. p.* 112.

132. 9. uincula, *r.* -ulo.—11. deus, *r.* -um.—12. filii, *here as in some other places for* fili (*vocative*); pav.=pauperem.—16. qui, *r.* quid.—18. Tempus, *written* Tepus.

133. 1. magnæ, *r.* -e.—2. inten=intende.—3. ciui=ciuitatum.—7. nes =nescimus.—10. adiu=adiuua.—20. aur=aureis.—22. timue=timueritis.—24. cor=coronis.

134. 1. be=benedicebant.—14. ex=excelsum.—15. so=solium.—22. inexpugna=-abili; *so also* 135, 9.

135. *Hymn, v.* 6. virivm *is the correct reading, written over* cordium.

136. 6. fulge, *r.* -et.—8. patibvlvm, *r.* -vlo.—13. uolunneratus=vulneratus.—17. cecinit, *written over* concinit.—23. electo, *r.* -a.

137. 1. corpora, *r.* -oris.—20. a deuastante, *written in MS.* ad eua stante.—23. christe, *r.* -us.

138. 2. facta; *better reading* fracta.—4. uita, *r.* -æ.—11. impetum, *r.* -u.—17. *Here begins the second portion of the MS. Four leaves misplaced at an early date (before Wanley). True beginning of Part II is to be found p.* 145 *of our edition (p.* 139 *of MS.). Pages* 131–138 *of MS. would have their proper place after p.* 152 (*see our text, p.* 162), *the words* lapidati sunt, *etc., being the continuation of the extracts from Hebr. xi, given at the bottom of p.* 152.

139. 7. capillis, *r.* -us.—18. montem, *r.* -e.—19. rosa, *r.* rosæ (Ecclus. xxiv, 18).—20. plantanus, *r.* platanus; canamomum, *r.* cin-.—21. aspaltum, *cf.* balsamum, *p.* 65, 19.

141. 4. magna, Vulg. Ecclus. xxxix, 8, *has* magnus.—10. recedat, *for* -et; memoriam, *r.* -ia (Ecclus. xxxix, 13).—19. conuenerit, *r.* cum uenerit. —22. *The word* gratiam *is missing after* domine (Migne, c. 167).

142. 10. et narrabit, *r.* enarrabit.—12. dilexit, *r.* dilexi.—13. ac, *r.* hac (Joh. xv, 13).—15. *After* quia *r.* seruus.

143. 7. 13. *Relative pronoun* qui *missing.*—9. alio, *r.* -a.—16. 20. supra, Vulg. Mat. xxv, 21, 23, *has* super.—22. Lumen, *r.* -ine.

144. 2. tota die, *r.* totam diem.—4. subnexibus, *for* subnixis, *cf. p.* 182, 16.—6. *L. text evidently corrupt.*—9. cruce, *for* -em.—13. 15. *L. text corrupt.*—14. monstratur, *r.* -antur.

145. *Page* 138 *of MS. illegible. This page, the last of Part II of MS., was evidently meant to be erased and cleaned. The text—only Latin—small fragments of which can be deciphered, was arranged in three columns, and seems to have consisted of initial verses of Psalms, Antiphones, etc.*—10. fugantur, *r.* -entur; *see also* 146, 19. 147, 9.—16. æcre, *originally written* æces, *with an* r *added over the line between* c *and* e, *evidently meant as a correction to* æcre, *although* s *is not marked for deletion.*

146. 1. hælga, -a *over an* e.—5. nomnis (*sic !*).—7. sqq. *L. text in places corrupt.*—12. allvm, *c.f.* -ne.—13. hædno, *for* hæðno.

147. 4. sqq. *L. text in places corrupt.*—8. fleme, *c.f.* gefleme, *a line over* ge *probably indicating deletion.*—16. dominationes, *r.* -onis.—17. se primis, *r.* reprimis ; quo, *r.* qui, *cf.* 122, 7.

148. 16. famulii, *r.* -uli ; maiestati, *r.* -atis.

149. 13. *Text evidently corrupt.*—18. tebi (*sic !*).—22. iustitia, *r.* -tiæ.

150. 7. discendia (*sic !*), *r.* descendat.—14. 19. lætare, *r.* -ari.

151. 3. ut *probably omitted before* ab.—6. 7. *Text corrupt;* nobis *seems omitted after* Da.—11. labis=labiis; *see also* 174, 9. 179, 6. 182, 9.

152. 9. ipse preibunt (*sic !*).—11. rectitudine, *r.* -em.—13. apostolos, *r.* -us.—14. roma, *r.* -am.

153. 17. apostoli, *r.* -ole.—20. cuius, *r.* qui (Greg. p. 88).

154. 6. tuæ *superfluous* (*not in* Greg. p. 15).—12. cuthberhti, *written over the line.*—13. *L. text appears corrupt.*—18. minas, *r.* -is.

155. 1. sqq. *L. text evidently corrupt.*—5. tor' mor'=tormentum mortis (Sap. iii, 1).—10. ordinibus, *probably for* ordines.

156. 5. *L. text corrupt : probably :* quæ . . . . . . capiamus.—12. commemorationem, *r.* -one.

157. 2. ob auditu mala, *r.* ab auditu malo (Psalt. Rom. cxi, 7).—11. anima, *r.* -æ.—19. nostras, *r.* -æ.

158. 5. misericordia, *r.* -iæ.—10. pontificale, *r.*- ali.—20. et *superfluous.*—21. nobis, *r.* uobis (2 Cor. xiii, 13).

159. 11. *The proper place of the passage* Animabus, etc., *uncertain, as the words are added at the bottom of the page. This also refers to the corresponding passage,* p. 160.—12. proficiant, *r.* -iat (Greg. p. 217).—17. testa'=testamentum (Ecclus.xlv,8).—18. medita'=meditabitur (Ps.xxxvi, 30).—20. ut, *r.* et.

160. 9. gloriæ, *r.* -ia ; Funge, *r.* -i (Ecclus. xlv, 8, 19).—22. conuenerit, *see p.* 141, 19.—26. sempiternę, *r.* -a.

161. 7. iustitiæ, *r.* -ia; *cf. p.* 84, 14.—8. Cybauit, Vulg. Ecclus. xv, 3, cibabit; panem, *r.* -e.—9. potauit, Vulg. *loc. cit.* -abit.—10. flatetur (*sic !*), *r.* flectetur; *cf. p.* 84, 17.—17. *Correct reading* (Ps. xxxvi, 30): Os iusti meditabitur sapientiam.

162. *Here begins Part iii of MS.—Hymn, v.* 5. *r.* Linguam refrenans ; *v.* 6. inleođr . . . , *probably* -ria ; *v.* 7. *r.* visum.

163. 3. terret, *proper reading probably* terat (*yet, see gloss*).—12. qui *omitted before* nunc.— 17. pectore, *r.* -ori.

164. 8. *r.* meridies.

166. 21. herer', *miswritten for* heren' (=herenisse).

167. 15. miltheartnisa, *c.f.* -nise.

168. 12. uisceribus meis, *in MS. shortened* uis' m'.

169. 5. gimæro, *c.f.* -e.—8. *The curiously written abbreviated form of* festina *has evidently been read by the glossator as* fecisti, *whence the gloss* dydest.—11. interiora mea, *in MS. shortened* int'io' m' (Ps. cii, 1 ; Psalt. Rom., interiora mea ; Ps. Gall., quae intra me sunt).—14. retributiones, *in MS. shortened to* r'.—20. aquila, *r.* aquilæ (Ps. cii, 5).

170. 4. gibidd, *second* d *over an* e ; peccatori, *r.* -ore.—8. 9. liberat, conseruat, *r.* -et ; omne, *r.* -i ; uel nos deus pariter, *written in margin.*

171. 6. halgv̄, *c.f.* -e ; ðer, *for* ðerh.

172. 10. temptationem, *and* 12. terram, *both in MS. shortened to* t'.—11. dyde, *or* dydeo (*! but circular scribbling after* dyde *is probably no letter*).—15. vtacvndv̄, *c.f.* vtatcvndv̄.

174. 6. adponat, *r.* -et; *see* 179, 4.—7. synne, *c.f.* -v̄.—8. custodire (*cf. gloss*), *wrongly c.f.* custodiam (*see p.* 179, 5); hostiam, *r.* ostium (*so also p.* 179, 5. 182, 8); ł dor, *written over* duru.—18. gubernas, *r.* -es.

176. 7. tun v̄, *quite clear* (*cf. note on* vnbyengo, *p.* 1, 9).

177. 2. et *superfluous.*—9. cor'=cornu (Ps. cxi, 9), *but see gloss.*—11. tribulantur, *r.* -arentur (Ps. cvi, 13).—12. necessitatibus, *in MS. shortened to* n'.

178. 4. bestis=iis.—16. onseade, *miswritten for* onsende.

180. 8. noxium=noctium.

181. 4. stratus, *r.* -i (Ps. cxxxi, 3).—13. patruum=patrum.—15. sedis =sedes.

182. 10. hlafardscipes, *c.f.* lafard- *by adding sign for* h *over line.*—17. heolstrvng, *first three letters not quite clear and partly erased* (*the word is certainly not* ðiostrvng).

185. *The words printed by Stevenson after the second paragraph of this page* [Ad . . . . . . ne, ⁊ Maria, *etc.*] *have no place in our text, but are traces of an erased earlier text on this leaf of vellum.*—4. *Before* precibus *the writer* (*Aldred*) *seems to have omitted* facias, *and* l. 8 *he appears to have written* salutis *instead of* sorte saluati (cf. Lingard, Hist. of the Antiquities of the Anglo-Saxon Church, ii, p. 365). *MS. p.* 168. *The contents of this page form in the MS. one continuous paragraph.*

187. 5. *The "notae" themselves, as given in the MS., have been left out, as a correct and satisfactory reproduction would not have been possible with ordinary typographical means. See photographic plate iii in our edition. The notae and their expansions form in the MS. one continuous text. We have followed Stevenson's arrangement in columns.*—9. gescír (*Stevenson prints* gestír, *but the fourth letter can hardly be a* t).—14. crinem (*sic !*), *r.* crimen.

189. 1. legem, *gl.* æ?—5. mittit, *c.f.* misa.—23. nec, *gl.* ne, *c.f.* no.

190. 7. mæge, *c.f.* mæhge.

191. 10. gefeal; ea *written over an* æ.

192. 10. inde est *and gloss written twice.*

193. 10. megscire, *second letter not quite distinct.*—13. ricsa's (*L. text illegible*), *probably for* ricsaras.

194. 1. f'ebοderas, *c.f.* -es.—5. eppidiaconi, *probably for* hypo-.—6. ðegnvng, *although written over* ezra *forms a compound word with* men', *glossing* nathinnaei (Esr. ii, 43. Neh. xi, 21).

195. 2. sacerdotalem (*sic !*).—4. nomnatur, *r.* nominantur.—10. sanguis (*sic !*).—13. obbiatio=obuiatio.

197. 7. *Last page* (176) *of MS. is rubbed and partly impossible to decipher. Many L. words and glosses necessarily remain uncertain.*—8. f . . ver, *two letters illegible* (*gloss undoubtedly* feover).—10. gevđe, *c.f.* gewvđe.—18. ge . . . fade, *perhaps* geseafade (?); raperit (*sic !*).

198. 9. acvoect; *first two letters indistinct.*—14. strengo, *beginning of word indistinct.*

199. 1. wynnvng, *c.f.* wyndnvng.—3. gecyðnisso, *c.f.* -nisse.—*The last three lines of the page are almost illegible and the deciphering is doubtful.*